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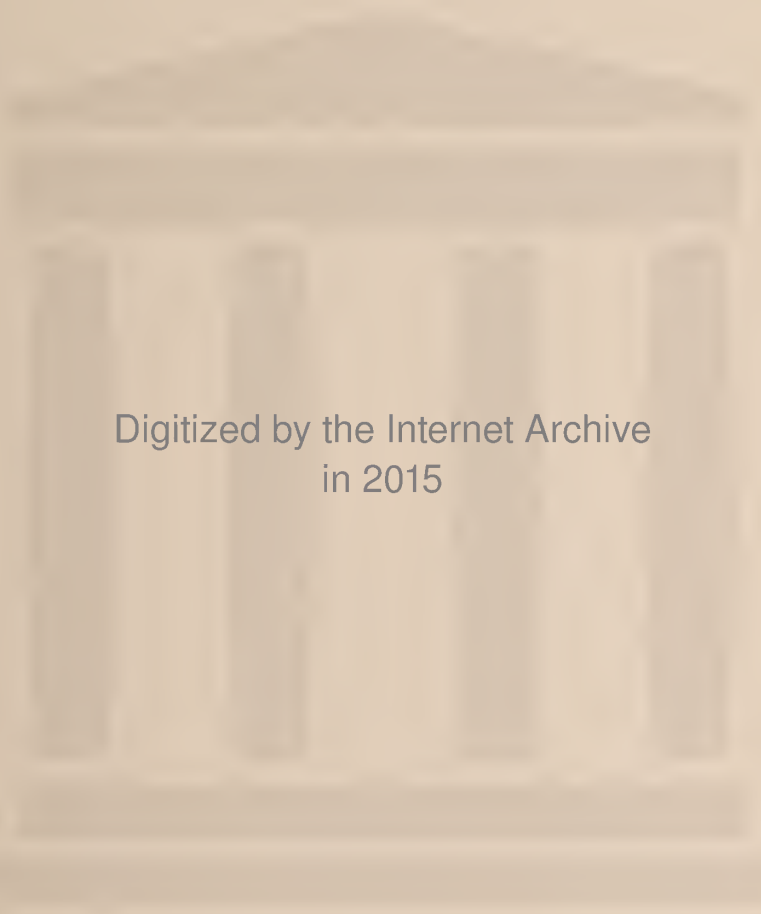
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1916

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FUEL FOR MISSIONARY FIRES

1. It will be news to many that Mohammedanism is one of the largest factors in the American *home* missionary problem. This is due to the fact that there are 276,000 Moslems in the Philippine Islands. (See page 25.)
2. "Impermanence; trouble; vanity; this is the sum total of human existence." Such was the verdict of a devout Buddhist in Burma as he fingered his prayer beads. Surely these people do need the Gospel of life in Christ. (See page 12.)
3. When Mexico gained her independence ninety years ago, only one-half of 1 per cent. of the people could read and write; to-day only 40 per cent. can do so and a large number of these have been trained at Protestant mission schools. (See page 41.)
4. The spiritual condition under which the Gospel is now being preached by evangelical workers among the Belgians are said to have been unequaled since the 16th century. Many are turning to Christ. (See page 36.)
5. There are 5,000,000 more Mohammedan than Christian subjects of King George of England. The little country of Holland has 35,000,000 Moslem subjects in its East Indian colonies. These people offer an opportunity to preach Christ. (See page 25.)
6. It is a compliment that the Buddhists of Burma are imitating Christian methods by establishing Sunday-schools, distributing tracts, preaching sermons, forming Y. M. B. A.'s, and in other ways trying to counteract the missionary influence. (See page 17.)
7. Dr. Wellington Koo, the new Chinese Ambassador to the United States, is a graduate of a mission institution, and a profest Christian. (See page 62.)
8. Five years' missionary effort in Rio Negro, Brazil, begun with every discouragement, has borne fruit in a communion service in which 15 took part. (See page 65.)
9. Missionaries in Turkey report spiritual exaltation and unquenchable faith among the Armenian sufferers. (See page 67.)
10. A Hindu steamship company has been organized to protect Hindus from breaking caste while traveling, caste rules of food being strictly observed on board. (See page 69.)
11. A native chief in South Africa, King Khama, and his people, have erected a fine church building and turned over the keys to the London Missionary Society. (See page 74.)
12. One pastor, Dr. D. M. Stearns, of Philadelphia, has in 26 years received over $775,000 for missionary work. This he attributes to giving the right emphasis to the power of God and the will of God. (See page 46.)

DEC 31 P

THE GREAT SHWE DAGON PAGODA IN RANGOON, BURMA

Everywhere in Burma the traveler is greeted by pagodas, around which center the religious life of the Burmese Buddhists. There is a pagoda at every temple, and often more than one at a monastery. Each pagoda is built of brick in a solid cone, and in many cases is raised over a small relic-chamber. There is no interior. Worship is performed on the platform outside. The famous Shwe Dagon is covered with pure gold leaf. Its peculiar sanctity is due to the fact that it is supposed to enshrine several hairs of Gautama Buddha.

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SIGNS OF THE TIMES

LEADING EVENTS OF 1915

IF we could but see the world and its history from God's viewpoint many of our judgments and programs would be revolutionized. Would not seemingly trivial events be magnified, and others which are given great prominence, sink into insignificance? It seems clear, however, that, never in the history of modern missions has there been a year more filled with difficulties and problems than the year that has just closed. It has seemed as tho the Powers of Darkness were more unitedly and manifestly than ever arraigned against the power of God, and that innumerable forces were set in array to oppose the winning of the world to Jesus Christ, the Prince of Peace, the Savior from sin, and the Lord of Life.

There are, on the other hand, evidences of coming victory, and blessing has come in evil days. As we enter on a new year it is well to note the forces that are hindering the Gospel and those that help, the causes for anxiety and the reasons for thanksgiving, above all, the call to prayer: that every Christian may ask God to search his heart and remove the things that hinder, and that all followers of our Lord may unite under His leadership in a program that will make His will dominant.

The leading events of the past year in various lands have already been chronicled in the REVIEW. We list some of them here, without comment, in order that the progress of missions and the present situation may be seen at a glance.

Europe

THE WAR.—German progress arrested in France on the West and

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, hut do not acknowledge responsihility for opinions exprest, nor for positions taken hy contributors of signed articles in these pages.—EDITORS.

Russia on the East. The Austro-German armies sweep through Serbia. Italy joins the Allies in the war on Austria. Bulgaria joins the Austro-German forces in war on Serbia and Russia.

Great religious work carried on with large spiritual results among British, French, German. Italian, and Russian soldiers. Bibles distributed, prisoners and hospitals visited, services held in recruiting camps. Large gifts made to sufferers in Belgium, Serbia, Armenia, and Persia.

British Isles. — Restrictions in traffic in strong drink. Spiritual quickening among Christians. Missionary recruits sent out in spite of war. Christian work sustained at home and abroad. Kikuyu Conference controversy decided.

France.—Absinthe prohibited. Religious awakening throughout the nation. A transformed people. Protestant missions crippled by loss of men and cutting off of supplies.

Germany.—Deep religious interest in churches. Foreign missions almost destroyed by cutting off of funds, closing of training schools at home, war in East and West Africa colonies; capture of German possessions in the Pacific and in Southwest Africa; missionaries interned in India.

Belgium.—Destruction of churches; martial rule under Germany; poverty of people; hindrance of Protestant work; death and deportation of many workers.

Russia.—Prohibition of traffic in strong drink. Exile of Pastor Fetler of Petrograd. Special distribution of a million Testaments.

The Balkans.—Missionary work temporarily prevented in Albania and Macedonia; greatly hindered in Austria, Serbia, and Bulgaria.

Asia

Turkey.—With Turkey's entrance into the war, communication with missionaries has been made difficult. British missionaries expelled from all Turkey, including Syria, Palestine, and Turkish Arabia. British schools and hospitals confiscated. Armenians killed, plundered, and deported. Whole villages destroyed and depopulated. Many American missionaries obliged to leave; others remain to keep open schools and hospitals and render needed help. The mission work of nearly a century uprooted temporarily. Government has abrogated the "capitulations," and has decreed that Turkish must be taught in mission schools and non-Christians may not be compelled to attend religious exercises and instruction.

Persia.—Northwest Persia devastated by Kurds, Turks, and other Moslems. Nestorians murdered and pillaged, and villages destroyed. Quiet restored by Russian troops, which advance to Teheran, the capital. British forces advance to Baghdad, but retire southward in face of superior forces.

Arabia.—Medical mission at Jiddah closed. Persian Gulf missions continued as usual. Aden attacked by the Turkish troops.

India.—German missionaries interned. Their work largely carried on by British missionaries. A Laymen's Missionary Movement started. G. Sherwood Eddy conferences and evangelistic meetings. Union movements in South India.

Siam.—Robert E. Speer's deputation visit to mission stations.

China.—Confucian worship recognized by the State. Preparation for the return to a monarchical government under Yuan-Shih-Kai. Follow-up work of the Eddy campaign. Continuation of the anti-opium movement. Jubilee of the China Inland Mission. Rockefeller Foundation gift to medical missions.

Japan-Korea. — Continuation of the three years' evangelistic campaign. Newspaper evangelistic advertising. Emperor received Bible. from Japanese Christians in U. S. A. Christian leaders decorated at the Coronation.

Africa.—British-German conflicts in German and British possessions. Internment and deportation of missionaries. Great hindrance to work in Kamerun country, German Southwest Africa, and British Central Africa. "Men and Religion" movement started in South Africa.

Latin America.—Preparation for the Panama Congress on Christian Work in Latin America. Visit of Frank L. Brown in the interests of the World's Sunday-School Association. Contest for religious liberty in Peru. Carranza is recognized as President of Mexico. United States establishes a temporary protectorate over Haiti.

North America.—Laymen's Missionary Movement campaign. Maintenance of home and foreign missions without retrenchment. Inter-church activities commission organized. John R. Mott becomes general secretary of the Y. M. C. A. Progress of Church Union Movement in Canada. The American Christian Literature Society for Moslems, with Dr. S. M. Zwemer as correspondent in the field, was organized in New York in January.

The Outlook.—While the great world war is a well-nigh universal catastrophe and is temporarily hindering Christian missions, it has developed in many places a spirit of self-sacrifice the need for which was in danger of being disregarded and forgotten. Missionary leaders agree in the confident hope and expectation that at the close of the war there will be a revival of spiritual interests and a wide opening of many doors now closed to the Gospel of Christ.

EVANGELISTIC CAMPAIGN IN KOREA

IN October a very successful union evangelistic campaign was conducted in Seoul, the capital. By special arrangement the "Tract Distribution Fund" provided for special literature, which was distributed very widely, in over one million copies, to Japanese and Koreans.

The attendance at the evangelistic services was very large. Meetings continued all day, with crowd succeeding crowd in meetings lasting from a half to three-quarters of an hour. Religious motion-pictures were shown three times a day, in the afternoons school children being given complimentary tickets.

Those who sat down and listened to the preaching numbered considerably over one hundred thousand, of whom nearly twelve thousand remained and enrolled as inquirers. These results, under God, says Dr. H. G. Underwood, are almost entirely due to the zeal with which the native Korean Christians worked. When the streets were crowded with personal workers inviting people in, and when these

workers were distributed through the hall, the meetings and the inquiry-room were full.

The Governor-General of Korea granted the use of the most prominent corner on the main street for the services during the Exposition, which celebrated the fifth anniversary of the annexation of Korea. This concession was a revelation to the officials and others who came to Seoul, and will, no doubt, change their attitude toward Christians. They have had the impression that Christianity was "taboo," and not liked by the government, but when they saw the favor granted by the Governor to the Christian preaching of the Gospel they gained a new view of its importance. The missionaries in Korea look for increasing sympathy on the part of the Japanese government. Another result of the work is that many non-Christians have called on missionaries and other Christians, and have offered their homes as preaching places. This is only the beginning.

THE UNION EVANGELISTIC HALL, SEOUL, KOREA, 1915

THE DARK AGES IN VENEZUELA

SOME of the South American republics are, unfortunately, republics only in name. They have the political and religious characteristics of the dark ages. In Venezuela, for instance, liberty of conscience is still denied, despotism is characteristic of the government; education is limited, and security of life and property is based not on law and justice but on the will of those in power.

An American artist, Mr. Abbott Graves, who recently returned from Venezuela, contributes to the *Boston Post* an account of oppression that reads like records of Moslem tyranny or the days of the Inquisition. Mr. Graves says: "San Carlos Prison lies at the end of a little cucumber-shaped island, near Puerto Cabelle. It has tiers of cells cut below the level of the water; no outsider is

ever allowed within its doors. Here lie incarcerated many men innocent of any other crime than that of being suspected of hostility to the ruling dictator.

"There are in Venezuela's prisons five thousand political prisoners, many of whom are tortured to death. Prisoners are robbed by gaolers and many become insane. One of the most gruesome practises in the Venezuelan prisons is the "persege," the chaining of a new prisoner to a diseased wretch who is near death. Occasionally the man dies while the newcomer is being initiated into his new existence. Men are hung by their toes, by thumbs or fingers until they die. Gomez is absolute. His word is law, constitution or no constitution, court or no court. There is no trial, no jury, only sentence.

"Venezuela is a land of contrasts. The scenery is beautiful, color is rampant, the air is balmy. It is beautiful to look at, and yet is terrible beneath the surface.. But Venezuela is in the dark ages, for, under the title of 'Chief of the Army,' Gomez is absolute dictator, with the power over the life and property of his subjects. If the courts constituted by Gomez fail to endorse his policies, their judges are removed, and new ones are appointed. Lawyers can not win any case against the government. Are the government and people of the United States so shackled that they can do nothing for suffering humanity in Venezuela?"

RELIGIOUS LIBERTY IN PERU

THE northern republics of South America are the most backward. The fight for religious liberty in Peru has been long and bitter. The strength of the opposition may be inferred from the report of the riotous scenes which attended the passing by the Peruvian Congress last October of the constitutional amendment granting religious liberty. The measure was passed by an overwhelming majority and later was carried over the head of the President, who, on account of the opposition of the Roman Catholic clergy and the women, had refused to sign the act.

Father Diaz, a Deputy, seized the document from the Speaker's hands, and tore it up, amid wild cheering on the part of the women who filled half the Congressional Chamber.

The Congress refused to pass a measure, presented by Roman Catholic representatives, to make civil marriage in Peru more difficult. The bill was prepared a year ago by the president of the Chamber of Deputies, but met with violent opposition. This victory over the forces that desire to maintain the old marriage laws will encourage Congressmen who favor religious freedom. It is difficult for men to agree as to where liberty ends and license begins.

MISSIONARY OPPORTUNITY IN SYRIA

THE present distress in Syria has opened many new avenues by which the missionaries have been able to approach the people. One of these has been through the treasurer of the Syrian Mission, who opened the way by which the plea of many in Syria could reach their relatives in America. The large numbers of Syrians who came to the Presbyterian Board to request the privilege of sending money home necessitated the opening of a special office. Up to

the first of December over $625,000 had been actually transmitted to individuals in the Syria Mission territory. One Syrian mother wrote to her son that she had received "every cent" of the $25 which he had sent her. She describes a large group of people, mostly women, in the city of Zahleh, who had been notified to come to the mission to receive money from their friends in America. Some of them had been taught that the American missionaries were direct apostles of the devil, and very few of them were really friendly to the missionaries. But when they reached the mission-house they began to kiss the very stones of the wall, and the missionaries had a great difficulty in keeping the crowd from almost worshiping them. The son in America concludes: "Can you imagine the prestige that the American mission will have after this wholesale butchery is over?"

THE SITUATION IN PERSIA

THE presence of warring elements in Persia still involves great hardship to the Christian population, and the unrest hinders missionary work. Two points are of special importance. The Russians have moved their troops toward Teheran and have possibly already occupied the city, thus compelling the Shah's government to take an open stand of "benevolent neutrality" in respect to the *entente* Allies. The legations of Germany, Austria, and Turkey in Teheran have consequently been closed, and the American Minister has taken charge of their archives. This advance by Russia is said to be due to the fact that Germany and Turkey had nearly persuaded Persia to take part in the war against the Allies. In view of the havoc which the Kurdish and other tribes would work in the event of open warfare, every friend of Persia may well be thankful that she has decided to keep in the paths of peace.

The British expeditions which had penetrated to the suburbs of Baghdad has been compelled to retreat southward to await reinforcements. The final fate of this expedition will have a marked effect all through Persia and Arabia. Many sacred Mahommedan shrines are in this part of Persia, and the possession of them by the British would cause the Persians to hesitate to make any unfriendly move. Most of the missionaries continue at their posts as ministers of mercy.

GERMAN MISSIONS AFTER THE WAR

THE London *Daily Chronicle* reports that a lively discussion is taking place in the German religious and political press concerning the attitude which the German churches are to assume toward missionary work after the war. Two views are advocated. One is that it will be wise for German churches to confine their missionary energies to the regions that will be under German control, since in certain countries they will be disliked, and the influence of Germany's enemies is so great in heathen areas that German missionaries will be beset with innumerable difficulties. The advocates of this view are not agreed as to whether Moslems should also be the objects of their missionary activities. Some would leave the Mohammedans undisturbed in their religion on the

ground that the Turks have shown themselves to be such true friends of Germany that it would be questionable taste to attempt a Christian propaganda among them, and others detect in Islam features of such splendid ethical value that they might, with advantage, be accepted by other religious systems.

A different view is taken by Dr. Axenfeld. He is opposed to the yielding up of a single mission field. Germany's influence and prestige, he says, will come out of this war immensely augmented. Her fame will so resound that the heathen races will flock to her missionaries to be instructed in a religion which has rendered Germany the first nation upon earth!

The Moslem World quotes at length from German missionary papers to show the divided opinion. Professor Friedrich Delitzsch is reported as saying to a representative Berlin audience that "Islam so far from being a barren and retrogressive faith is wide open to religious progress." Professor Wilhelm Hermann, in the *Christliche Welt* (March 18, 1915), says: "We must be convinced that they (the Turks) understand us and we them. As Christians we can reverence their religious convictions and our future lies along the same road as theirs." Professor Troeltsch, in the same magazine, declares: "Islam can no longer be regarded as a missionary objective, but must be left to its own inner development."

Professor Pfarrer Wurz, on the other hand, contends that "our own share in the Gospel of Christ may well be at stake if, in the political alliance with the Mohammedan world, we lightly esteem the incomparable treasure with which we have been endowed by God." Dr. Lepsius, Dr. Richter, and Dr. Warneck, of course, agree with this view.

BETTER NEWS FROM MEXICO

IN spite of the unsettled condition of the country and the prevalence of typhus fever in many districts, missionaries are returning to their work. One of these writes: "The idea seems to have been prevalent that all the evangelical work in Mexico was entirely demoralized because of the revolutionary conditions. The churches we visited from the border of Mexico City do not reveal the fact, for the Mexican pastors worked faithfully and with much success during all these months."

Dr. J. W. Butler, the Methodist veteran, reports from Mexico City: "Conditions are very much improved. On Mission Sunday, recently, our church gave an offering of $1,000 (pesos)—the largest missionary collection ever received from a Mexican congregation. That same day thirty-six young people volunteered for Christian service."

Another missionary, who rejoices at "recognition," says that the only hope of permanent help lies in giving the Mexicans a Christian education and a practical training in the arts and industries. Many orphans might be trained in evangelical industrial orphanages so as to make good citizens. It is interesting to note that General Plutarco Elias Calles, commander of Carranzista forces in Sonora, recently issued a decree imposing death on any one caught selling intoxicating liquor.

The difficulties of travel and the

epidemic of typhus may make it wise to postpone the congress on Christian work that was to follow the meetings at Panama.

EVANGELISTIC WORK IN IRELAND

A CHANGE has come over the attitude of the Roman Catholics in some parts of Ireland toward Protestant missionaries. After six years of successful work among the sick poor of Dublin, Dr. J. J. Long began in 1898 a medical mission in Limerick, under the auspices of the Irish Church Mission. His work was denounced in all the Roman Catholic churches in the city, and a visit to the dispensary was made a sin from which no one except the Bishop could give absolution. A priest with whip in hand sometimes kept guard before the dispensary to keep Catholics from entering, and Dr. Long was often greeted with abuse and stones. He has been unable to hire a public conveyance to take him to the bedside of a sick or dying patient. In latter years, however, a great change in the attitude of the people is reported. The number of attendances at his dispensary has now reached between 7,000 or 8,000 yearly. Ninety per cent. of these are Roman Catholics. There has been no violent attack on the mission since October, 1912, when the front of the building was wrecked by a mob. The evangelistic part of the mission is also having great success in selling Scripture portions and New Testaments.

BRIGHTER DAYS FOR THE INDIANS

A GREAT change in conditions among the Indians in Arizona has come with the advent of prohibition. Fort Yuma, where is located the Fort Yuma School, is in California, just across the Colorado River, and the superintendent reports that Yuma has "experienced a change which seldom appears except in fiction." All of the saloons have been replaced with clean business enterprises. The town has been renovated, and bootleggers, the greatest curse in Indian progress, have been relentlessly prosecuted. Since January 1, 1915, not one Yuma Indian has been known to take an intoxicating drink, whereas previously ten or more drunken Indians used to be arrested in a single day on the reservation.

What hindrances might be removed from the Indian's advance in civilization if only the sale and manufacture of intoxicants were prohibited throughout the whole country.

Another improvement in the management of American Indians is found in New York State, where the Committee on Indian Relations of the Constitutional Convention has recommended the abolition of tribal courts, with the provision that all legal controversies between the Indians shall be heard in the State courts. Under this measure the Indian, except as otherwise provided, will for the first time in his history have absolute equality with his white brother before the law. If the jurisdiction of the State courts is to be extended over the Indians, and if "ordinary justice" is to be shown them, this proposition will have the approval not only of the workers among the Indians, and their friends everywhere, but also of the better class among the Indians themselves.

COMING EVENTS

January

2d to 9th—World's Week of Prayer.
4th—Fiftieth Anniversary of Sailing of James Chalmers for the South Seas.
11th, 12th—Provincial Synod Protestant Episcopal Church, Albany, N. Y.
11th to 13th—Annual Meeting of Home Missions Council, New York City.
12th to 14th—Foreign Missions Conference, Garden City, L. I.
17th—Fifteenth anniversary of the death of Elias Riggs of Turkey, 1901.
19th to 21st, 23d—Laymen's Missionary Movement Convention, Houston, Tex.
19th to 21st, 23d—Laymen's Missionary Movement Conv., Duluth, Minn.
23d to 26th—Laymen's Missionary Movement Convention, New Orleans, La.
23d to 26th—Laymen's Missionary Movement Convention, St. Paul, Minn.
23d to 26th—Laymen's Missionary Movement Convention, Minneapolis, Minn.
23d to 26th—Laymen's Missionary Movement Convention, Rochester, N. Y.
26th to 28th, 30th—Laymen's Missionary Movement Conv., Jackson, Minn.
26th to 28th, 30th—Laymen's Missionary Movement Conv., Fargo, N. Dak.
26th to 28th, 30th—Laymen's Missionary Movement Conv., Reading, Pa.
30th to Feb. 2d—Laymen's Missionary Movement Conv., Waterbury, Conn.
30th to Feb. 2d—Laymen's Missionary Movement Conv., Billings, Mont.
30th to Feb. 2d—Laymen's Missionary Movement Conv., Birmingham, Ala.
31st—The 230th anniversary of birth of Hans Egede, Danish Missionary.

February

1st—The 115th anniversary of death of Titus Coan of Hawaii.
2d to 4th, 6th—Laymen's Missionary Movement Conv., Atlanta, Ga.
2d to 4th, 6th—Laymen's Missionary Movement Conv., Butte, Mont.
2d to 4th, 6th—Laymen's Missionary Movement Conv., Newark, N. J.
6th to 9th—Laymen's Missionary Movement Convention, Spokane, Wash.
6th to 9th—Laymen's Missionary Movement Convention, Columbia, S. C.
8th—The 85th anniversary of Birth of George Dana Boardman of Burma.
9th to 11th, 13th—Laymen's Missionary Movement Conv., Seattle, Wash.
9th to 11th, 13th—Laymen's Missionary Movement Conv., Dayton, Ohio.
9th to 11th, 13th—Laymen's Missionary Movement Conv., Tacoma, Wash.
9th to 11th, 13th—Laymen's Missionary Movement Conv., Greensboro, N. C.
10th to 20th—Congress on Christian Work in Latin America, Panama.
13th to 16th—Laymen's Missionary Movement Convention, Portland, Ore.
13th to 16th—Laymen's Missionary Movement Convention, Davenport, Iowa.
14th—The 80th anniversary of the Birth of James Stewart of South Africa.
15th to 17th—Laymen's Missionary Movement Convention, Richmond, Va.
16th to 18th, 20th—Laymen's Missionary Movement Conv., Sacramento, Cal.
16th to 18th, 20th—Laymen's Missionary Movement Conv., Kansas City Mo,
18th—The 135th anniversary of the Birth of Henry Martin of India.
20th to 23d—Laymen's Missionary Movement Convention, Lexington, Ky.

TWO KACHIN WOMEN OF BURMA

These people belong to the fiercest tribe of Burma. They are spirit-worshipers, not Buddhists, and in large numbers are yielding to the claims of Christ

The Charms of Burma

GLIMPSES OF THE BEAUTIES OF THE LAND, THE FAILURE OF BUDDHISM, AND THE CHEERING WORK OF CHRISTIAN MISSIONS

BY HELEN BARRETT MONTGOMERY
Author of "The King's Highway," etc., etc.

ONE of the greatest charms of Burma is its mingling of modern bustle and Oriental calm. Its young cities, Mandalay and Rangoon, are full of these incongruous contrasts: impressions of golden pagodas, yellow-robed ascetics, flower-garlanded shrines, silk-skirted men, mingle with the remembrance of broad, paved streets, street-cars, business blocks, newspapers, club-houses, parks, department stores, and railway stations.

The mingling of races makes Burma a "melting-pot" in miniature. Rangoon has its Chinese quarters, its Tamil and Telugu streets, its motley throng of Europeans from many lands added to its native Burmese, Karen, Talian, Shan, and other races. In fact, more than half of the population of Rangoon are foreign-born. The coming of these diverse races to trade and to live is producing profound changes in Burmese life.

The Burman is the aristocrat of the land. It is his country, his language, his Buddhist faith that gives Burma its characteristics and its charm. Out of the twelve million inhabitants of Burma, ten million are Burmese. The Burmese is one of the proudest, most indolent, and self-satisfied races on earth. The rude jostle of these other peoples who are elbowing their way into his country, competing with him in business, acquiring his land, even questioning the supremacy of his religion, is giving a harsh jolt to many ideas that have held placid sway in the Burmese mind. The awakening is painful, but part of the stern kindness of Providence to a people grown inert through isolation.

There is surely nothing isolated about Burma to-day. The Chinese are pouring in from the north. It is estimated that if the immigration continues there will be a million Chinese who will be living in Burma within the next fifteen years. These Chinese traders, merchants, and farmers intermarry with the Burmese, and form a strong and stable element in the population. The Bengali, Tamil, and Telugu immigrants are more alien, less readily absorbed, and introduce complicated problems, social and religious. In Rangoon there are already almost as many Indian Hindus as Burmese Buddhists. These poor Indian coolies bring with them their idolatry, their caste marks, their Hindu festivals; and Buddhism finds itself once more face to face at close quarters with the Hinduism from which it sprang. Which faith will more strongly influence the other only the future can disclose.

At present the outstanding feature of Burma is Buddhism. A hundred thousand mendicant monks, clad in the sacred yellow robe, go up and down the country. The begging-bowl is presented regularly at the house-

CHRISTIAN EDUCATION IN BURMA
A Baptist Mission chapel and some of the school children in Rangoon

holder's door, and it is not considered a lucky thing to refuse the priest of the best that the house affords. I shall never forget the first time I saw a woman worship a priest. It was in the crowded railway station at Rangoon. Except for the gay silk costumes, one might have thought herself in a railway station in Europe or America. Then, like a stone dropt in a pool, splashed this bit of the ancient East. On the baggage-laden platform, surrounded by sweating porters and all the shouting, jostling throng, I saw a woman suddenly prostrate herself on her face at the feet of a fat, yellow-clad priest. Again and again, in absorbed devotion, the worshiper continued. The books say that worshiping the priest is an act of higher religious value than worshiping the pagoda or even going on a pilgrimage; but to actually see this act of spiritual humiliation brought home the fact of Buddhism.

From a missionary who has lived many years in Burma and knows both language and people in a remarkably intimate way, the following facts were gained about the details of every-day customs of worship on the part of Buddhists.

"The devout Buddhist," she said, "approaches the shrine with bare feet, carrying his sandals in his hand. There is never a worshiper at a Buddhist shrine who goes there empty-handed. A flower, some fruit, a candle, a bunch of green leaves are among the least things that can be offered, and often the offerings are of great value.

"The worshiper approaches reverently, and kneels. Then he presents the offering, puts it beside him, and prostrates himself three times (or any multiple of three), and then,

taking the offering between the hands, raised in worship, prays. He first asks for the privilege to approach in worship and for freedom from the sins of the body, sins of the tongue, sins of the heart, excessive anger, and all sins.

"Then, because of the benefit derived from the offering made and the prostrations rendered in worship, he asks freedom from the four hells, the three plagues, the eight undesirable places and existences, and the five kinds of enemies. When he is thus free, he seeks the fourfold path leading to Nirvana and final annihilation. Again he prostrates himself at least three times, and may then leave the shrine. He may continue there if he wishes, repeating Buddhist law and terms of adoration of Buddha. Often the prayer is prefaced by terms of adoration and such expressions as, 'I take refuge in Buddha. I take refuge in the law. I take refuge in the priesthood.' This is repeated at least three times.

"All of these forms of worship are memorized and repeated from memory. All are in the Pali language, and the more ignorant of the worshipers do not know the meaning of the words which they repeat; but the teaching of Buddhism is that all repetition of the law and terms of adoration is sure to bring merit, that all testimony to Buddhist law is an act of merit."

As we climbed the stairs leading to the terraced platform of the Shive

BUDDHIST EDUCATION IN BURMA
A Buddhist Priest-Teacher and his Pupils

Dagon, the famous pagoda whose golden summit dominates the city, we could see the worshipers making ready for their act of devotion. From the little shops that lined the stairway they bought garlands of flowers, tinsel ornaments, fruit, candles. On their leisurely journey up they stopt to take tea with friends in the little eating-houses. Going to the temple was evidently a social opportunity as well as a religious duty. Once we emerged on the great pagoda platform we could see the worshipers prostrated before the pagoda, very much as they are shown in the picture in the "King's Highway." A little gong was frequently rung to attract the attention of the Buddha, whose images sit in contemplative calm in the many-recessed, brilliantly decorated shrines which crowd the platform.

When the same missionary—whose work might be hindered if her name were given—was asked about the idea of the future held by the ordinary Buddhist believer, the following experience was narrated:

"It was just before sunset," she said, "when from the rest-house, where we were staying for a few days, I went into the village and sat beside an old man who was seated on a bamboo platform in front of his house and in the shade of a wide-spreading banyan tree. He was fingering his prayer-beads, saying, as he turned each bead, 'Impermanence; trouble; vanity; this is the sum total of human existence.' I talked to him about what he was saying, and told him that the Christian looked forward to a life where the opposite of all this was true. The conversation turned to seeking merit. There

A CHRISTIAN KAREN JUNGLE CHAPEL IN BURMA
The greatest results in Burma have been among the Karens, whole villages of whom have become Christians

NATIVE CHRISTIAN EVANGELISTS IN BURMA

were evidences of his meritorious deeds in the village; the gilded umbrella of the pagoda which he had built caught the rays of the setting sun; the roof of the monastery built by him showed among the trees. He told me, moreover, of the offerings made, the feeding of the priests, and the keeping of the holy days, etc. How much merit he was to receive; who kept account of the meritorious deeds, or who would give to him this merit he did not know, but said:

"'As result follows cause, so good deeds which are cause must bring about merit, and merit will in turn bring to me good, what good I know not.'

"He was elderly and his hair silvery white. I called attention to his white hair—using the Burmese expression that denotes we are nearing the close of life—I said: 'You have the white flag that signals the boatman who shall row you across the river.'

"'Yes,' he replied, 'some day soon he will come and, tho I would not, and fear to go, I must go when he calls for me.'

"'Where will you go? What is there waiting for you on the other side? What assurance does all your merit give to you?' I asked.

"A shade of sadness passed over his face. He shook his head and signed. 'My daughter, I'll tell you plainly, between me and that other shore there hangs a heavy mist which my vision can not penetrate, and no ray of sunlight has ever pierced that gloom.'

"This is all that Buddhism can do for a soul that seeks to follow its precepts and does meritorious deeds. They pass out into the mist and darkness alone, and know not where they are going."

The natural sunniness of the Burmese temperament is shown by the fact that this most pessimistic of religions has not been able to destroy the note of merriment and practical good cheer that one feels in Burma.

There is no such look of sadness and mystery on the faces of the crowd that one sees in India, but rather a certain sleekness and satisfaction with the good things of life.

We were impressed, as all travelers are, by the contrast in the position of women in Burma with that of Indian women. Women go and come freely in the street, as they do with us. They are not married so young. They engage in business, have property rights, and seem altogether the favored women among Orientals. They have achieved a picturesque and comfortable costume, too, so similar to that of men that at first glance there is little difference. Both sexes wear the straight, narrow skirts of gay-colored silk to be sure, but the man's skirt, brought snugly around the hips, has its fulness so tucked in at the waist as to cascade in a lordly ripple down the front. It is an amusing sight to see a youngster of six trying to wear his tiny skirt so that it projects in front at the very angle affected by his dandified young uncle. The woman's skirt, equally narrow and equally bright, is tucked firmly about the waist with the fulness folded over so as to lie in a flat plait at the left side.

Below these gay skirts twinkle bare feet, the skin about the color of warm old ivory. Above them the body is covered by a short jacket of white cotton. The woman adds a thin floating scarf and a posy in her hair. A crowd of Burmese men and women is quite the brightest and most engaging color-feast of the Orient.

In the beautiful girls' boarding-school in Rangoon, called Kemendine, we attended an annual gymnastic drill given by the pupils. Not only was the technical skill remarkable, but the esthetic effects made one wish that American colleges could introduce Burmese gymnastic suits. One drill, with hoops of green garlanded with roses, was done by demure maidens whose skirts were of pale blue and their scarfs of rosy tissue floating over their white jackets. The bare feet kept time to the most intricate and prolonged evolutions, and the bright faces crowned by black hair, flower-decked, were themselves flower-like in their young beauty.

It is not a pleasant thing to disturb the bright picture of the condition of women in Burma gained by the casual traveler or by the resident who refuses to look beneath the esthetic to the moral aspects of the question. There is a book written by Evelyn S. Karney, published by Robert Scott, London, which comes nearest to anything written in English to giving a true picture of the disabilities which the Buddhist system imposes upon women. It is called "The Dust of Desire." The scene of the story is laid in the time of Gautama, and the conversations are all based on Buddhist law, with references given to the source in each instance.

A careful reading of this book will establish a conviction, which is shared by all missionaries intimately acquainted with Burmese life, that Buddhism inflicts upon woman an essential inferiority. By sex she is inferior to a male dog, superior to him only because she is human. She is never supposed to walk abreast of her husband, father, or son

A recent writer had a beautiful theory to account for this practise. It was not at all because of her inferiority, he discovered, but only that the chivalrous male might be free to clear the path of enemies that he walked before the woman. This explanation is so obviously

THE FIRST CHRISTIAN BAPTISM AT HAKA, BURMA

"made in America," or England, or some other country with a background of ideals derived from Christianity, that its promulgation to a Burman would be a source of amusement or perplexity, or both. He never has questioned his superiority or right of precedence.

The highest hope held out by Buddhism to the woman who has been the mother of many sons and has added to this merit the worshiping and feeding of the priests, gifts to the pagodas, pilgrimages, penances, and prayers, is that in some future incarnation she may be re-born a man, and as a man be a candidate to spiritual experiences impossible to her as a woman.

A Buddhist woman may become, and often does become, a nun, but even so her inferiority is not escaped. Tho old, wealthy, and full of meritorious deeds, she must do reverence to a wearer of the yellow robe even tho he be younger than her youngest son, and have just completed his novitiate.

In no way are Christian missions more deeply modifying Burmese thought than by the schools for girls which they have established. A new generation of Burmese women is being raised up who are bound to de-

mand and to receive a new consideration. The educational advantages offered by these schools are so superior that increasing numbers of

A MISSIONARY AND A CHRISTIAN KAREN GIRL

Buddhist parents are placing their children in the schools and paying their tuition in full, altho they know that the schools are out and out Christian, and require regular and daily study of the Bible.

Seated in the trolley-car one day, a missionary overheard the following conversation between two Burmese gentlemen, who shared the all-too-common belief that no one obviously a foreigner could possibly understand what they were saying. The men were evidently men of wealth and position.

"Yes, they are very clever. They seem to know how to win the hearts of the children in their schools, and, say what you will, they are good teachers," remarked the first.

"Yes, good teachers, and then they surely love the pupils. It is surprizing what they will do for them when they are sick: sit up all night with them; or, if they are poor and need help, they get it," replied the second gentleman.

"If it wasn't for their religion and the fact that they will teach it, there could be no better place than these Christian schools for our children. They are better looked after than in our homes."

"Oh! They do all these things for merit—tho they say they don't. They say they are not hunting for merit; but if they are not they will get it any way."

"Their teaching takes a hold on the hearts of the pupils in their schools. My niece was always a good girl, but she made up her mind that she would enter this Jesus Christ religion, and you couldn't do anything with her. Money, promises of a journey, nice clothes, jewels, hadn't a particle of influence. She wouldn't listen to any one. Her parents turned her out of the house, but that even didn't prevent her. It was cause for wonder."

"I suppose she has just gone to destruction."

"No; that's the strange part of it. She is a very good young woman. She is now allowed to go home. She is always preaching this law, and trying to persuade others to enter this religion—and she keeps the law too."

"Well, no one is to blame but ourselves. We go and deliver our children into their hands."

"Yes; but what are we to do? We haven't money for schools, and, if we had, we couldn't teach as they do, and in these times if a boy doesn't know English he can not get a good position. Then, too, we don't know how to make it interesting as

they do. The children want to go to their schools."

"If they only wouldn't listen to the religious teaching!"

"Well, it sounds well. They say they worship a living God. They teach love, mercy, patience, and righteousness, and they practise it, too. Of course, the children tell all this when they come home, and repeat things from their law. It sounds well," said the older man, thoughtfully.

"Buddhism teaches the same things," replied his friend, "but the teachers don't take pains to make it plain. Most of the people don't know anything about it, and so it isn't practised, and then the children say, 'If our law does teach it, we don't practise it.' You can't do anything with them. These missionary teachers bewitch them."

"They are nice to you when you go to see them, and mean to tell them you don't like what they are teaching your children about their God. They receive you so nicely, and are so pleasant, you can't say what you intended to. O, they are clever and kind."

"Oh, yes. I must leave here. Glad to have met you. May no evil spirit in any way bring you ill!" said one, as he rose to leave the car.

"Good! May you be free from ninety-nine diseases and arrive at your desired destination," replied his friend.

This is only one of many similar conversations that may be heard when Buddhists discuss the Christian schools. They realize that a great force is at work undermining and transforming the basic ideals of their civilization. In many cases this knowledge stimulates to fresh activities and more positive propaganda of Buddhist doctrine. In fact, Christianity has had the same effect in Burma as elsewhere of giving an immense stimulation and fructifying to ideals perhaps long held languidly and half-heartedly. Buddhist Sunday-schools, tracts, sermons, young men's associations are part of the by-product of Christian missions. If imitation is the sincerest form of flattery, then Buddhism is, indeed, most flattering in its treatment of Christianity. On the Buddhist festival corresponding to our Christmas, for example, they have taken over bodily for the children's use a familiar Christian hymn, making only a few changes in proper names.

"Glory, laud, and honor
To our Lord and King,
This through countless ages,
Men and *devas* sing."

In several countries we were shown these Buddhist revamped translations of Christian hymns. It is a sad commentary on the spiritual sterility of modern Buddhism that it seems to have no fresh springs of hymnody springing up from its own experience, but has to take over bodily methods and expression from Christian sources.

There are evidences everywhere that the century of the impact of Christianity upon Buddhism has not been fruitless, altho very little fruit yet appears. The triumphs of Christianity have been won among the serf races in Burma, the Karens Shans, Chins, Kachins, Muhsos, and others. In these, notably among the Karens, real transformations have been wrought. The object lesson of

the emergence of the Karens from abject and servile conditions little above barbarism in the period since the middle of the last century has not been lost upon the Burmans. The crust of national conceit has been broken. To-day they are ready to listen as never before. Yet the century's experience of the Baptists shows how difficult is the problem of winning this Buddhist nation to Christ. Baptist work began among the Burmans. To them Judson gave his great Burmese Bible, one of the great versions. Many of the pioneer missionaries gave their life to this work. Yet to-day there are less than four thousand Burmese members of Baptist churches as against seventy thousand Karens.

While discouragingly slow, the gain has been real. Some of the brightest trophies of the Cross have been shown in the lives of Burmese Christians. Yet the fact remains that after a century of earnest, intelligent, consecrated endeavor to bring the Burmese to Christ, not four hundredths of one per cent. of the Burmese are won to Him. It is this fact which makes Burma one of the outstanding challenges to the Christian Church. Not all the gains, surprizing tho they be, among the subject peoples should be allowed to obscure this fact. Suppose that Buddhism had been faithfully preached, and inculcated in a great system of schools in America for one hundred years, and that at the end of that period there were at the present time thirty-six thousand Buddhists in the United States among ninety million white Americans. The fact that at the end of a little more than half that period Buddhism could number seven hundred thousand members and perhaps two million adherents among the nine million colored people would not be considered as in any way an offset of the comparative failure among the white people.

This parallel should not be closely prest. There is no such racial difference between Karen and Burman as between white and African. In fact, strangers are often unable to distinguish the Burman from the Karen. Yet the Karens were serfs, despised and bitterly oppprest by the Burmans, and, roughly speaking, the proportion of Karens to Burmese is about that between the colored people and the whites in America. While the social and economic progress of the Karens has been little less than marvelous, while they are rapidly becoming Burmanized in speech and dress, yet the Burmans are the ruling race, and do not easily adopt a religion that in their eyes belongs to a subject people.

These facts constitute an unescapable summons to the church to study, give, sacrifice, and pray for the harvest among the Burmans of a century of faithful seed-sowing. The Burmans can be reached. They have been. They can adopt the Christian conceptions of life and God. Thousands have done so. They can witness a good confession. Only a volume of intercessory prayer, mighty in faith, full of vision, and importunate in spirit, can enable the forces of Christ to take this strongly entrenched position. Burma is a key state, so far as the conversion of Buddhists is concerned. A task so difficult and so important should rouse the whole energy of the Church.

The Panama Congress and the Protestant Episcopal Church

BY REV. HOWARD CHANDLER ROBBINS
Rector of the Church of the Incarnation, New York

The Case

ON May 12, 1915, the Board of Missions of the Protestant Episcopal Church adopted the following resolution: "*Resolved,* that the Board of Missions, having learned of the plan to hold a conference in Panama in 1916 on missionary work in Latin America on the same general lines as the World Missionary Conference in Edinburgh in 1910, will arrange to send delegates to the Conference, and authorizes any of its officers who may be asked to do so, to serve upon committees in connection with the Conference and to take such other steps in the preparatory work as they may think desirable, provided that whatever notice or invitation is sent to any Christian body shall be presented to every communion having work in Latin America."

The closing provision was inserted in order that no unfriendly discriminations might be made in issuing invitations to the Conference. In compliance with the spirit and phraseology of the resolution, the fourth official bulletin issued in anticipation of the Congress reads: "All communions or organizations which accept Jesus Christ as Divine Savior and Lord, and the Holy Scriptures of the Old and New Testament as the Revealed Word of God, and whose purpose is to make the will of Christ prevail in Latin America, are cordially invited to participate in the Panama Congress, and will be heartily welcomed." It will be seen, therefore, that such newspaper headings as "Catholics debarred from Panama Congress" belong to the stilly hours of night when fancy plays strange tricks upon tired editors. No Roman Catholics have been debarred from the Panama Congress, and none have applied for permission to attend. Copies of the official bulletin containing the above statement have been sent to all such organizations as are engaged in Christian work in Latin America.

The above resolution of the Protestant Episcopal Board of Missions to send delegates was carried by a very large majority. As soon, however, as the decision was made known, a vigorous attack was made upon it by those who felt that in making the decision the Board of Missions had exceeded its powers, or who feared that the representation of the Episcopal Church at Panama would be regarded by the Church of Rome as an unfriendly act, and in consequence would handicap the very important work of the Commission on Faith and Order. This view, ably and insistently presented by *The Living Church,* was opposed by *The Southern Churchman, The Chronicle,* and *The Churchman.* Discussion was carried on in the church periodicals through the summer of 1915, and cul-

minated in a determined effort by the opposition to have the resolution rescinded at the autumn meeting of the Board. On October 26th the motion to rescind was defeated after long debate by the decisive vote of 26 to 13. The vote was fortunately not along strict party lines, several High Churchmen being found among the most earnest and eloquent advocates of the original resolution, and some whose affiliations were supposedly with the other side voting to rescind.

Respect for the views of the minority was shown by the provision that the delegates go for conference only, and with no purpose, authority, or power of committing the Board of Missions to cooperation. This provision effectually disposed of the charge that in sending delegates to Panama the Board was exceeding its powers by committing the Church to participation in legislative or other unforeseen action by the Congress. The interests of the minority were further safeguarded by the selection as delegates of seven members of the House of Bishops, five of them having jurisdiction in Latin America, in whose hands the interests of the communion they represent will presumably be safe.

The Cause

Turning from the history of the resolution to the grounds upon which it is based, we find these in the very nature of the ecclesiastical organization. Churches, like men and women, live in society; like nations they have foreign relations, and unless they are willing to build a Chinese wall of high exclusion and sit down behind it for the enjoyment of an attenuated and sectarian life, they must have dealings with one another. Among the churches of Christendom it is the peculiar privilege of the Anglican Communion to occupy a central position. In virtue of its retention of the historic episcopate it stands nearer to the historic churches of Rome and of the East than can any non-episcopal communion. Its liturgy is substantially the same as theirs. Leaving the papacy out of consideration, its ministry of bishops, priests, and deacons is identical with theirs. In its emphasis upon the sacramental system, it again resembles them. On the other hand, in virtue of its participation in the Protestant Reformation the Anglican Church stands in a closer relation to the non-episcopal communions than can the churches of Rome and of the East. In the sixteenth century it put away many harmful accretions which during the Middle Ages had gathered like barnacles about the Christian faith. It translated its liturgy into a tongue understanded of the people. It rediscovered the Bible, and placed it in the hands of the people as the Great Charter of their liberties. To-day, the sympathies of the great majority of its people, especially among the laity, are undoubtedly determined by the Reformation. Their natural interests and affiliations are more largely with those who share their Protestant faith and freedom than with those whose ancient orders more closely resemble theirs. To refuse to meet with their spiritual next of kin for friendly conference concerning the things of Christ, would seem to most of them an unthinkable affront put upon those whom they count as brethren beloved, and value very highly for their work's sake.

It is evident, therefore, that if the Board of Missions had rescinded the resolution to send delegates to the Panama Congress, it would have gravely misrepresented and grievously surprized the great conservative majority of the Communion in whose name it acted. But it did not vote to rescind. Its ultimate decision was exprest in a compromise eminently characteristic of Anglicanism. By the decision to send delegates to Panama, it represented those whose sympathies are with their Protestant neighbors, and who would be glad not only to confer with them, but to cooperate unreservedly within the limits permitted by the laws of the Church. By sending the delegates to confer, but bestowing upon them no power of cooperation, the Board in its decision safeguarded the interests of the minority whose interests are non-Protestant, and the sympathies of some of whom, in any serious cleavage, would be found to be upon the side of Rome. Neither side, perhaps, is fully satisfied by the decision, but neither can find in it just cause for offense. The Episcopal Church can continue to be that ecclesiastical paradox, a church both Catholic and Protestant, or, as Phillips Brooks affectionately termed it, "the roomiest church in Christendom."

The Consequences

What will be the remoter consequences of this action of the Board of Missions, when the dust raised by the present controversy has subsided, and the heat engendered by it has been allayed, is a fair field for prophecy, and each man has freedom therein, according to his sympathies. We must, however, think of these far consequences in at least two aspects: first, as they affect church unity; and, in the second place, as they affect the future of Christianity in that great region in which politically, commercially, and socially we have already so profound and now so rapidly increasing an interest: Latin America, the vast tracts of the Western Hemisphere south of the Rio Grande.

As regards church unity, it will seem, I think, to most of our people that a forward step of significance has been taken. Participation in the Edinburgh Conference was a blessing to our Communion; no other profited by it more largely. It widened our interests, it deepened our sympathies. Participation in the Panama Congress can scarcely fail to be an even greater blessing, for in these momentous days, while a conflict which shakes the world and decides the fate of nations is still raging, it is peculiarly fitting that Christians should take counsel together, and gain the strength which comes from realization of a corporate responsibility and of a common end. The world is weary of sectarianism. Men are sobered, shocked, moved too profoundly to have over much regard for non-essentials. They are asking questions which probe to the depths of revealed religion; they are concerned with God, with justice, with freedom, with human fellowship, with that eternity into whose solemn and silent spaces millions of the young and brave are being hurried by the savage passion of their fellow men. It is no time for denominationalism, for the tithing of sectarian mint, anise, and cummin. Men are looking to the Church of Christ for spiritual leadership, and in the things for

which they look, with which alone they are greatly concerned, Christendom is already one. Conference of Christians will bring home to all of them the eternal meaning of the things which unite them, the comparative insignificance of the things which divide.

The second aspect under which we must consider the probable consequences of the Panama Congress, and of the decision of our Board of Missions to send delegates to it, has to do with the effect of the Conference upon missionary work in Latin America.

Of the need there of missionary work, I wish to speak with great restraint. Those who are familiar with religious conditions in the region south of us will not need to be reminded of them. Those who are unfamiliar can easily amend their lack of knowledge by properly directed study and inquiry. Returning travelers speak with a singular unanimity of opinion. More careful students of religious conditions in Latin America paint the same picture, and the picture is not bright. Whose the blame for existing conditions, what the obstacles were which rendered earlier missionary efforts only partially successful, does not now concern us. The truth is that the cry of a great region, rich in promise, rich in opportunity, rich already in every material resource, is the cry of spiritual starvation. When we hear it estimated that 98 per cent. of the professors and students in the colleges and universities of Latin America are agnostic, we know that even if the estimate is greatly exaggerated, we are confronted by a situation which no one who has the vital interests of this great region at heart can view without concern.

Can the churches which believe that they have something to give, and are equipped to give it, make a point of ecclesiastical etiquette, and hold aloof because a sister church was before them in this field of moral endeavor? That great missionary church has herself set us a better example. She has sent her bishops into dioceses presided over by the bishops of Christian England; she has sent her missionaries to Protestant America. New York is in some respects a better city because the Church of Rome did not stand upon a point of order, but followed us where we went first. In our seaports and inland cities she has ministered to the immigrant from Ireland and from southern Europe more abundantly than others have been able. Her manifold activities have been an incentive to Protestant churches, spurring them to more persistent efforts, to greater faithfulness.

On the other hand, the Church of Rome has profited immeasurably by the presence and strength of Protestant neighbors, and in countries where they are numerically prevalent she is purer, stronger, truer to her heritage of service than elsewhere in the world. Compare the Church of Rome in the United States with the same church in Brazil or in Mexico, and the very comparison is a challenge and an invitation. The Episcopal Church has already accepted it. We have our bishops in Mexico, in Brazil, in Cuba, in Porto Rico and the Philippines; the Church of England has bishops in British Honduras, in the Argentine Republic, and else-

where in the south. Should these be withdrawn? Should Latin America be consigned to the ministrations of a single church, and that not native to it? Such would have been the logical sequel of an adverse vote upon the momentous issue which the Board of Missions faced upon October 26th. If, for fear of an affront to Rome, we may not even confer with Protestant churches engaged in missionary work in Latin America, our very presence there is a continual affront.

North and South America

The interest of North America in Central and in South America is something which it would be difficult to exaggerate. Thoughtful men are imprest by it as one of the most significant developments of the present time. By the recent conference of the American republics with reference to conditions in Mexico a precedent of great authority was established, and what is called Pan-Americanism became politically, at least to some degree, an established and an epoch-making fact. Financially, Wall Street has superseded Lombard Street, the dollar exchange has supplanted the pound sterling, and for years to come Latin America will look northward instead of eastward for the capital with which to develop her prodigious resources. Commercially, the development of trade has been greatly accelerated, and will no doubt continue to grow by leaps and bounds. The north and south of the Western Hemisphere stand face to face today, and look with hope and expectation into each other's eyes. We give to and take from one another all else that men hold precious: shall we withhold the thing most precious? If we can help Latin America to its spiritual inheritance, we shall be more than money-lenders to our neighbors, we shall be givers of life.

Those are the things upon which the representatives of many Christian churches who are to meet in Panama in February will take counsel together. If the Congress is faithful to its promises, its deliberations can not be looked upon by any church as unfriendly or antagonistic. The official bulletins have already undertaken that it shall be its purpose to recognize all the elements of truth and goodness in any form of religious faith.

"And John answered and said, Master, we saw one casting out devils in Thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not; for he that is not against us is for us." (Luke 9:49, 50.) John spoke from the point of view of the ecclesiastical organization. Jesus answered from the larger and more comprehensive point of view of Christian fellowship. We believe that the Board of Missions has reflected His spirit in its decision. In the words of a memorial presented to the Board of Missions at its meeting, and signed by the rectors of all but a few of the larger churches in New York, "We believe that the decision of the Board of Missions to send representatives to the Panama Congress is wise, far-sighted, and fraternal, that it is justifiable upon every ground of right and expediency, and that the effect of it can not fail to be greatly beneficial, not only to the cause of missions, but to the unity of spirit of the Church of Christ."

The Future of the Moslems*

BY THE REV. SAMUEL M. ZWEMER, D.D., CAIRO, EGYPT
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THE horizon of the world at large, and of the Mohammedan world from Morocco to Persia in particular, is lurid with the red of blood and battle and persecution and martyrdom, and the red fires of devastation and desolation. Is that the beginning of the end, or the end of the beginning in God's plan for the Mohammedan world? Is it to be followed by the night of our civilization? Has Christianity in its conduct toward the Mohammedan world in Turkey and Tripoli and Egypt and Morocco become bankrupt of all the virtues which Jesus Christ taught us; or may we take faith and believe that even this is only the red of the coming dawn?

My deepest conviction is that whatever may be true of Europe or of Asia in relation to the Moslem world,

"The morning light is breaking,
The darkness disappears.
The sons of earth are waking
To penitential tears

"Each breeze that sweeps the ocean,
Brings tidings from afar
Of nations in commotion,
Prepared for Zion's war."

After the war of the kings is over, the war of *the King* will begin—not a war of destruction and devastation, a war between brothers, but a war of righteousness, and holiness, and forgiveness, and love.

The unity of the Mohammedan world has not disappeared in spite of this war. Pan-Islamism is dead, but Islam is not yet dead. The things that bind us together bind Mohammedan hearts together to-day. There are no spectators in all Europe or all the neutral lands who regard this war with a deeper and keener interest than the Mohammedans of China and of Morocco, of Singapore and of Java. The unity of the Mohammedan world goes very deep. They are bound together by a common faith, a common hope, by common ideals, and in these days by a common peril. Mohammedanism has seen its best days. It has long since passed its meridian, and the Mohammedans know it; but the unity of despair is a unity of power.

This very unity of the Moslem world presents us with an importunity and an opportunity, a call to service which never before rang in the ears of the Church of Jesus Christ. Henry Martyn never faced a crisis like this, nor did Raymund Lull, nor did the early apostles in Turkey, in Persia, and in northern India. We face an entirely new situation. Therefore, I present three facts, the consideration of which must not leave us lukewarm, but should lead to such self-sacrificing obedience as is the demand of the hour.

First: *Islam is a world-wide problem.* It concerns every one. It concerns all who believe in the father-

* An address delivered under the auspices of the American Christian Literature Society for Moslems, October 1, 1915, in the Fifth Avenue Presbyterian Church, New York.

hood of God and the brotherhood of man. It concerns us because we believe in the social virtues of a Christian home, and most of all because we call Christ Lord and Master and because He called us brethren.

Every British subject has a deep concern in Mohammedanism; every German has a deep concern in Mohammedanism; every inhabitant of France or Italy or little Holland has a deep concern in Mohammedanism; because for Europe Islam has become a national problem and responsibility. There are five million more Mohammedans under the British Union Jack than there are Christian subjects. Well may King George, who has ninety-five million Moslems in his dominions, write "Defender of the Faith" when the majority of those who confess their belief in one God also say, "*Muhammadu - Rasulu - 'allah,*" "and Mohammed is God's apostle." Little Holland has thirty-five million Moslem subjects; France has twenty million; Russia, twenty million; Italy, a million and a half in Tripoli; Germany, a million and a half in Africa. Even those Europeans who do not believe in Christ or in the blessings of Christianity would find it difficult to prove that the national governments are not responsible for the economic development, the social well-being, the intellectual uplift and enlightenment of the millions of Mohammedans who have never had a chance. In Egypt, for example, only three out of a thousand Mohammedan women can read and write. Is not Great Britain responsible to God for the education of Egypt's womanhood?

This question concerns Americans also most deeply. One of the biggest factors in the American home missionary problem is Mohammedanism. Where is there a single compact unit of unevangelized people half as big as the Moslem population of the Philippine Islands in Mindanao and the Sulu group—276,000 in one small area? Is there that number of unevangelized American negroes, or Indians, or mountaineers, or immigrants in any one of our cities, massed together as these Moslems are massed in the Philippine Islands? Ex-President Taft said recently in Carnegie Hall that there was no chance whatever to teach these American Mohammedans the principles of democracy until they had learned the principles of Christianity.

This problem concerns us because we are Christians. All denominations are deeply interested in Mohammedanism. The one great problem in Africa is Mohammedanism. The Episcopal Church has its Moslem problem in far-off China; Bishop Brent is even now translating the Gospel of Jesus Christ into the language of the American Mohammedans in the Philippine Islands.

The Baptists of America are coming in touch with the Mohammedan problems in Burma, where, in the last ten years, the Moslem population has increased 33 per cent. The Baptists of Australia and of England have contributed splendid elements in the solution of the problem of Mohammedan evangelization. I know of no workers who have done more for the Mohammedans of India than Dr. George Rouse and John Takle and William Goldsack. In East Bengal the Baptists may boast of an entire community of Mohammedans won to Jesus Christ, six thousand

strong. On the Kongo, in Africa, and in other fields the Baptists also meet this problem of an aggressive Mohammedan propagandism. Would to God this denomination appointed special workers to meet the crisis.

The Methodist Episcopal Church has long grappled with the issue in Northern India, with splendid results among the villagers and even in village movements. In North Africa, also, under the leadership of Bishop Hartzell and Dr. Frease, a strong mission is being established to lead out into the Sudan and to bear upon Mohammedanism along the whole Barbary coast.

The Congregational Church has for nearly eighty years been face to face with the Moslem problem in the Turkish Empire, and the work of faith, and labor of love, and patience of hope, and now suffering and martyrdom in that great field are lying latent for the touch of God's Spirit. The dynamite under the great masses of Mohammedanism in Turkey is only waiting the touch and fire of God. After the war I believe that we will see in Turkey a wonderful work. Then the power of prayer and of all the tears and suffering shall be shown.

The Presbyterian Church can write on its banner the names of Dr. Van Dyck and Henry H. Jessup, of Dr. Wherry and a score of other leaders in this work. There are men like Dr. Van Dyck, who gave the entire Word of God to the Arabic-speaking world; colleges like that at Beirut and at Lahore and Allahabad, that are doing splendid work in stemming the tide of Mohammedanism. In Persia the heroes and heroines of the Presbyterian Church have stood fast and are lifting His royal banner that it may never, never suffer loss.

The Reformed Church, the Benjamin among the tribes of Israel, has received of God a great commission to hold Arabia, the cradle of Islam, in trust until it shall become the possession of Jesus Christ; until, as David prophesied, Christ shall reign from the Red Sea to the Persian Gulf, and from the Euphrates to the ends of the earth.

But the question concerns us not merely as Americans, or British, or Germans, or even as Christians. It concerns us on the simple basis of our common humanity. If there were no Bible, if there were no Christ, if there were no great commission to drive us on to complete the task, your missionaries, men or women—and especially the women—could make out a strong case for missions to the Mohammedan world on the basis of the social problem, the condition of Mohammedan childhood, the condition of Mohammedan womanhood, the unutterable degradation of Mohammedan manhood. It is a social problem big enough and baffling enough and urgent enough "to stir a fever in the blood of age and make infants' sinews strong as steel." There is no place under the American flag where polygamy and slavery dare lift their heads in open daylight save in the Philippine Islands. The Mohammedans of China are on a lower scale socially than the Confucianists who have never known the living God. Women under the religion of Buddha enjoy a life far superior to those Moslem sisters who are the followers of Mohammed. Khadija, in the days of ignorance, when Mohammed himself did not ac-

knowledge the true God, but worshiped all the idols of the Kaaba, Khadija had a happier life than Mohammed's harem of twelve women had when he proclaimed himself the prophet of the Everlasting God. On the social basis alone this problem should grip us until wrong is made right, and womanhood is delivered, and childhood has its opportunity. You may not believe in the evangelization of the Mohammedan world in this generation, but if you look into the faces of little Mohammedan children, of boys and girls not yet fourteen years of age, you can not help but long and pray and hope for the evangelization at least of the next generation.

Second: *The present war presents a new world situation which should rivet our attention and which challenges our utmost efforts to save the Mohammedan world.* What is the new situation? Pan-Islamism is dead, Armenia is bleeding, Arabia is being rescued, and a new map of the Moslem world will be needed when this war is over.

Pan-Islamism is dead. Ten years ago, the German traveler, Karl Peters, utterly unconscious that he was a prophet and not a so-called diplomat, wrote in the *Fortnightly Review* concerning the hostility between France and Germany and England: "If German policy is bold enough, she will be able, at any rate through Pan-Islamism, to fashion the dynamite which will blow up British rule and French rule from Morocco to Calcutta." There were no footnotes or explanations to that strange declaration, but here is the *appendix* in the chapter of a book, "The Holy War Made in Germany," by Prof. Hurgronje of Leyden, a Dutch neutral.

"We can only attribute all this" [the program of the German military party and the Young Turkish party, the program of a world-wide conflagration in which Christianity should go down, if need be, in order that politics might triumph]—"We can only attribute all this to the lamentable upsetting of the balance even in the intellectual atmosphere of what we used to call the civilized world; for in normal times we know that the Germans are far too sensible and logical to digest the enormous nonsense that a thing which in general would be considered as a shame for mankind and a catastrophe for Turkey can become good and commendable as soon as Germany places herself beside or behind the Crescent. We do not know what will be the issue of this war, of this terrible conflict; but this I think I may now foretell with certainty: that within a not very long period a number of German scholars will testify that also in Germany indignation has been aroused by the despicable game that is being played with the Caliphate and the Holy War."

Professor Hurgronje, when he wrote this book, had not yet heard of the wonderful loyalty of Moslems in India, of the loyalty even in Tripoli, the most recently conquered province of Italy, and of the still more wonderful loyalty of the Mohammedans to France in Algeria and Tunis and Morocco. Pan-Islamism is dead. People considered their economic interests, their social interests, their commercial interests, as well as their religious fanaticism; and the dy-

namite, except in Persia and in Turkey, did not explode.

Surely all of us may thank God that there was a King of kings and Lord of lords who was in this also. Never again will statesmen or politicians or demagogs frighten us by the cry of Pan-Islamism, of two hundred million Mohammedans throwing themselves upon Christendom and proclaiming a Holy War. This means that our fellow missionaries in India and in Egypt and in Southern Persia and in the whole coast of the Barbary States can preach the Gospel just as freely, or even *more* freely, than they proclaimed the Gospel before the war; that our hospitals are just as crowded as they were before the proclamation of the Jihad; that, in spite of all that was done in Egypt, the American Girls' School is crowded with Mohammedan pupils, and Assiut College has as many Mohammedans as it ever had. Pan-Islamism is dead.

What shall we say of the Dardanelles? We can not disassociate the Armenian massacres from the Dardanelles. We can not disassociate the Eastern problem from the Eastern churches. For 1,300 years Armenia and the Oriental churches have been crusht by Turkish Mohammedanism. There is no equality in that region for Christian and Moslem. Neither under Abd-ul-Hamid nor under the Young Turk have the Armenians had life and liberty or freedom of conscience. There come to my mind the words written by an English poet, John Oxenham, who wrote on England's lost opportunity in 1902:

"Devil's work!
Devil's work, my masters.
Britain, your hands are red!
You may close your heart, but you can not shirk
This terrible fact: We—kept—the—Turk.
His day was past, and we knew his work,
But he played our game, so we kept the Turk.
For our own sake's sake we kept the Turk.
Britain, your hands are red!"

Then the verses of that poem speak of the Macedonia massacres and how England stood by and did not lift one finger to rescue the churches of the East; and he closes the poem with these words:

"Break your bands, Britain!
Stand up once again for the right!
We have stained our hands in the times that are past.
Before God, we must wash them white.

"For the nations are in the proving;
Each day is Judgment Day;
And the peoples He finds wanting
Shall pass in the dark, dark way."

That is the voice of a poet prophet in England!

How can we meet the present crisis in Armenia? Have you heard the verdict? Dr. James L. Barton, secretary of the American Board, confirms reports from Armenia. Every word is corroborated by official testimony at Washington. Witnesses all agree that from Smyrna to the west, and from Persia to the Black Sea and Arabia, butchery is being carried on by the Turkish government far surpassing in ferocity and exceeding in destruction anything done by Abd-ul-Hamid during his

long career of massacre and extermination.

Does this mean that you and I should sit idly by when that Church of Armenia, which has proved to possess the spirit of martyrdom, is being exterminated? Is that the way we remember the Lord's Prayer, "Thy Kingdom come, and Thy will be done on earth as it is in heaven?" John Hay gave to that petition a noble interpretation in a poem which appeared in the *Independent* some years ago:

"Not in dumb resignation
We lift our hands on high;
Not like the nerveless fatalist,
Content to trust and die.
Our faith soars like the eagle,
And springs to meet the sun,
And cries exulting unto Thee,
O God, Thy will be done.

"When tyrant feet are trampling
Upon the common weal,
Thou dost not bid us cringe and writhe
Beneath the iron heel.
In God's name we assert our rights,
By sword, by tongue, by pen;
And e'en the headsman's ax may flash
God's message unto men.

"Thy will, it bids the weak be strong,
It bids the strong be just,
No hand to beg, no lip to fawn,
No brow to kiss the dust.
Wherever man oppresses man
Beneath Thy liberal sun,
O God, be there, Thine arm made bare,
Thy righteous will be done."

It is *not* the will of God that our fellow Christians should be exterminated without protest. The present crisis is the crisis for the extermination of an entire Eastern church.

Third: *In this crisis, we face the future of the Turkish Empire, the future of Arabia.* In striving to do the will of God it is so easy to lose the spirit of God. It is easy to show hatred instead of love, to show vengeance instead of forgiveness. But that is not the way the Master went. Can we still love Turkey? Can we still love the Ottoman Turks? Listen to the testimony of Raymund Lull.

"I see many knights going out to the Holy Land, but that is not the way the Holy Land will ever be conquered. It is by tears and blood and suffering, even as Christ and His apostles went out."

Or listen to the words of old Erasmus, in the days of Luther the Reformer. "They are the up-to-date testimony of Erasmus on the war at the Dardanelles," but were written in the year 1530 in a preface to one of his books.

"The best way and most effectual to overcome and win the Turks would be this: If they shall perceive that thing which Christ taught us and exprest in His life to shine in us. For truly it is not meet nor convenient to declare ourselves Christians by this truth or token, that we kill many of them, but rather if we save many of them; nor if we send thousands of them to hell, but if we make thousands of them faithful to Jesus Christ. In my mind it were best before we try with them in battle even, to attempt them with epistles and some little books of love."

Could there come to us a higher testimony, a clearer testimony of our Christian duty in intercession for the persecutors of the Armenian Turks, than this word from Erasmus? Yes, there might. "And Jesus said, But *I* say unto you, Love your enemies, do good to them that hate you, and

pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven."

"And when he was yet a long way off, his father saw him and had compassion on him and ran out to meet him and fell on his neck and kept kissing him." (R. V.)

This is the only spirit that is the Holy Spirit of missions.

The crisis is upon us. The doors are wide open, and after the war, not only will Arabia be freed, but the whole Turkish Empire will be an open door for opportunity for the proclamation of the living Gospel to those who have never seen or felt its power.

Literature for Moslems

Fourth: *How shall we accomplish the task?* Even as the problem concerns us all, and as the conditions were never so favorable, and never so urgent, and never so threatening; so I want to point out a method that is, above all methods, efficient and abiding and possible for the cooperation of every one here present. I refer to the production and distribution of *Christian literature*. I refer to those little books of love which Erasmus would substitute for the weapons of the Middle Ages, and which we might well substitute for our modern highly explosive shells and bayonet charges.

In the first place, this method is of all methods the best to win Mohammedans. There are three ways of witnessing for Christ in the Moslem world. You may live among them the life of Jesus, as your medical men are living it. When the Mohammedan sees the medical missionary he interprets those words of Emerson in a new sense, "What you *are* speaks so loud that I can not hear what you say." We can preach what we will to the Mohammedans in our hospitals, because what we are is speaking so loud that they will hear anything that we say.

A second way of preaching Christ is by the spoken word. But, alas! public preaching is not always tactful or wise in Mohammedan streets or Mohammedan homes. It is possible, increasingly possible, and yet the public preaching of the Gospel depends entirely upon the presence of the living agent, and no living agent can penetrate to Mecca or Afghanistan; and the best of your living agents die after thirty years or more of enduring the burden and the heat.

But here is another method which is all-pervasive, possible everywhere, more economical, and which gives the fulfilment of John Wesley's old wish:

> "O for a *thousand tongues* to sing
> My great Redeemer's praise."

Al Kindi lived a life at the court of Haroun al-Raschid as a Christian and then he died, but his Apology for Christianity is selling on the streets of Cairo and Beirut and Bagdad and Constantinople to-day. John Bunyan lived a Christian life and preached a great sermon, but the biggest sermon he ever preached was the one he preached in Bedford gaol, in two hundred languages, from China to Peru and from Patagonia to Alaska, in his little book, "The Pilgrim's Progress." Cornelius Van Dyck, of the Presbyterian Church, was a medical missionary, a scholar,

a preacher, a teacher; but the greatest thing that Cornelius Van Dyck ever did was to put his message on the printed page. His Bible version and his "Ben Hur" translation and his books on philosophy and history and Christian ethics, these are today the handbooks of every pastor in the Nile Valley and of every educated Mohammedan and Christian in the whole of Syria. Being dead he speaks more than he ever did while he was living.

This method is one that enriches and inspires the leadership of the Church of Jesus Christ—because we have a Church of Christ among the Mohammedans. How shall we arouse the Coptic Church and the Armenian Church and all the other Oriental churches from their slumber of centuries save by the power of the printed page, that reaches the new leadership of the Oriental churches, that puts in the pastors' libraries the power to grapple with Mohammedanism at its very centers?

This method also insures us the power to reach the enormously increasing numbers of those who are learning to read. I am astonished that there are missionary societies that have never put a thought into this subject. Dr. Ritson, of the British and Foreign Bible Society, says: "Our missionary societies are spending tens of thousands of pounds every year on education in the mission field. They are turning out multitudes of new readers with a hunger for literature which must be satisfied, but they are providing them with no more than fragments of pure and healthy food, while the enemy is lavishly supplying them with reading that is impure, materialistic, godless."

Never was I so rebuked at the impotence of the Mission Press as when, three or four months ago, I visited a book shop in Cairo, and, looking around the counters, I saw three or four orders for books in a woman's handwriting. I spoke to the shop-master:

"What is this?"

"Oh," he said, "these are women in the provinces—Mohammedan women of high station."

What were they ordering? One of the orders read: "Kindly send me every work published under the name of Zola, and every book of that character that you can get for us in Paris." Educated Mohammedan women feeding themselves on the husks that the swine of Paris do not eat! We stand face to face with the problem of providing free literature for womanhood and childhood. When we have created a million readers at enormous expense, what are we going to give them which will feed their souls and feed their minds?

In the fourth place, we need this agency as a storehouse and as a power house in this Mohammedan work. The Moslem religion stands or falls by its Book. The Mohammedan religion believes in argument. The Mohammedan loves to give a reason for the faith that is in him; he delights in controversy; and if your Christian pastor or missionary hangs his head in shame and has no reason and no argument, and no logic, and no proof, the Mohammedan goes away in his pride and says, "I have conquered." Even the Moslem will quote a proverb which in English has its equivalent, "The pen is mightier than the sword." The Cairo press and the Constantinople press and the

Calcutta press and the Lucknow press are pouring out their arguments against the Christian faith, are finding their weapons in the destructive criticism of Germany and America and England, and using the latest form of infidelity and materialism in their attempt to overturn the foundations of the Gospel of Jesus Christ, our Lord.

The American Christian Literature Society for Moslems is engaged in this work of giving the printed messages of Christ to the Moslem world. Shall we not see the dimensions of this problem and seize the opportunity with the weapons God has given to win a victory for the King of kings and Lord of lords? The doors are all *nailed open*. The need is known to our hearts. Hungry ones are crying for bread. Naked souls are waiting for the garment of Christ's righteousness. Imprisoned, they are waiting for deliverance. What shall we do for them?

I believe the Oriental churches lost their spiritual power, and then God sent Mohammedanism as a scourge upon them. Mohammedanism has attempted to crush the life of these churches. Mohammedanism has made them toil in the prison-house, has bored out their spiritual eyesight, so that priests and bishops and archbishops, as you see them and meet them in Bagdad and Van and Constantinople and Cairo, are blind leaders of the blind—Samson in the temple of Dagon. But the hour has struck, and I can hear the old Armenian Church praying the prayer of Samson, and saying, "O Jehovah God, help me this once, and avenge me on the Philistines for the loss of my two eyes!" and then, feeling in the dark for the pillars on which the House of Islam rests, and with mighty faith, trusting in the God of Israel, saying, "Let me die with the Philistines." So may the death of Armenia, if need be, prove the life of the Mohammedan world.

"The Son of God goes forth to war,
A kingly crown to gain.
His blood-red banner streams afar—
Who follows in his train?"

Are any of us ready to say, "Here am I. Send me?" Surely there are some who will say, "Lord, here am I; send me into this battle front." Can you not see the soldiers of Christ calling for reinforcements from every Mohammedan mission-field? Will you wear the white feather in the war of the King?

There are many who ought to consider their bank accounts as munition factories for the production of the highly explosive shells of a living Gospel—Christian literature that shall win back for us trench after trench of this thirteen-century entrenched foe, until the kingdom of Mohammed shall become the kingdom of our Lord, and of His Christ. All of us, rich and poor, and high and low, and little children, might well kneel once more, as we spread out the map of Turkey, and Syria, of Morocco and Algeria and Tunis and Tripoli and Egypt and the great Sudan, and neglected Arabia, and closed-up Afghanistan, and bleeding Armenia, and strangled Persia, and great waiting India, kneel and pray, "Thy kingdom come, Thy will be done in these benighted lands, O Lord."

THE CITY OF TREMONDE, ENTIRELY DESTROYED BY THE GERMAN BOMBARDMENT

Protestant Churches in Belgium

THE RELIGIOUS CONDITIONS UNDER MILITARY RULE

BY REV. HENRI K. ANET, B.D., LL.D.
Delegate of the Franco-Belgian Committee of Evangelization

IN the time of the Reformation, the Protestant churches of the Netherlands called themselves: *Les Eglises sous la Croix,* "the churches under the Cross." They included not only those of modern Belgium, but also those of Valenciennes, Arras, Tourcoing (near Lille), and others in northern France, geographically, racially, and politically always in close relation with Belgium. These two regions are now again united under the German rule, and may be called more appropriately *Les Eglises sous le Glaive* ("the churches under the sword").

There are in Belgium about 40,000 Protestants, most of whom belong to two Presbyterian bodies. The Belgium Missionary Church, which I represent, has 44 congregations and stations evangelizing 218 towns and villages, ministered to by 50 pastors and evangelists, aided by 158 voluntary lay-preachers. The other body is the Union of Protestant Evangelical Churches of Belgium, a state church, and has 29 congregations and stations. These two organizations are in close relation with each other and cooperate in many Christian activities, especially in the foreign mission field. Four years ago they sent me as their joint delegate to the Belgian Congo. The Franco-Belgian Committee represents also the Central Evangelical Society of France.* Twenty-eight of its 225 stations and

* Under the same committee we must mention also the Home Mission of the Free Church of France, which has no station on war territory, but is, like all the French churches, much affected by the war.—H. K. A.

out-stations are in territory now occupied by the Germans, and three are very near the fighting line.

These Protestant Christian churches are passing through a fiery trial. Since fighting has taken place right along the line of our mission stations, Verviers, Liège, Andenne, Namur, Charleroi, Mons, Antwerp, Ostend, Longwy, Maubeuge, Arras, Lens, Lille, and many other stations have experienced a great deal of destruction, fear, and suffering. The houses of many of our church-members have been destroyed. Some were blown up because they were in the firing-line of the forts. One of our pastors took into his apartment eighteen Christians who had been made homeless. Some of the houses were shattered by shells during battles and bombardments. The manse and chapels at Hornu, near Mons, and at Liévin (near Lens) have been very badly damaged. In Belgium 20,000 buildings have been destroyed, most of them without any evident military reason.

Many shopkeepers and traders have had their shops and stores burned down or looted. Some of the Protestants who have suffered such loss are personally known to me, and include a wholesale grocer at Ch——, a watchmaker at A——, a cycle merchant at Th——, a stationer at Q——, a temperance café at L——, and others. Even the house of the German pastor at Liège was thoroughly stript by German soldiers.

Many of our church-members have escaped from death only by a miracle. Others fled before the invasion and have not yet returned to their villages. In one congregation at F——, near Mons, fifty-eight members are missing—killed, murdered, or in exile. It is impossible to know yet how many Protestants are among the many thousands of non-combatants who have lost their lives in Belgium and northern France.

During all this awful turmoil and destruction the Protestant pastors have remained courageously at their posts. Some who were mobilized in the Swiss army came back to their congregations as soon as they were disbanded. At Ostend, Liévin, Henin-Lietard, Bruay, Rheims, they have been for months under incessant bombardments.

The pastor of N—— was arrested on the accusation of a German, but after three days in jail, where he lived on bread and water, he was acquitted. Another was about to be shot as a spy when he was let free at the request of a Roman Catholic, who testified to his splendid Christian character. The pastor of Namur, left behind by the Belgian staff to protect the wounded soldiers, was talking in the street with the officer of the German vanguard when the officer's head was accidentally blown off by a German shell. The pastor escaped injury in a shower of shrapnel and shells. Several of our deaconesses, nursing wounded soldiers, have been threatened by German officers, but God has been our refuge and strength, and thus far all of our Christian workers have escaped.

In Flanders and in northern France, except near the fighting line, the conditions are quieter now, but not normal. Most of the members of the Protestant churches are working people, and most of them are unemployed. Some of the coal miners are working at lower wages for a few

days each week, and the misery is appalling and increasing. One pastor wrote recently: "I hardly dare to pay calls on my parishioners, unless I can give a few francs in each house

THE PROTESTANT CHURCH AT WASMES IN 1850

to help the distress." Children can not attend the Sunday-school, because they have no shoes. Without the food generously provided by the American Relief Committee, the people would starve or be mowed down by Maxim guns because driven to rebellion. Our debt of gratitude to the United States and their diplomatic agents is inestimable. But even the rations given out can not maintain the worker in physical efficiency, and years of weakness are sure to follow.

While the Protestant churches are enjoying much religious liberty, they are living in fear and anxiety, and under the régime of arbitrary rule. Many Belgian and French employers and workmen are suffering keenly because they resist the temptations, inducements, and threats used to enlist them in work for the German army. Heavy fines, deportation and bondage in Germany, or even capital punishment, are the price they paid for patriotism. At Roubaix (near Lille) 120 manufacturers have been imprisoned because of their refusal to work for those they regard as enemies.

Last winter a coal miner, whom I know personally, driving a cart loaded with flour, was suddenly arrested, the cart, horses, and flour confiscated, and he himself was sent to Germany without any explanation and without even time to warn his wife. For three days and three nights he traveled with other prisoners of war, confined in a cattle-car, without food or drink. Then for seven months he was kept in prison, where he had very scanty and bad food, with no blanket, and only wood chips as a bed. After three months he was permitted to write a postcard to his wife once a fortnight. Then, suddenly, without any explanation, he was released and sent back to Brussels, wearing the clothing he had when arrested. He was so utterly exhausted that when he reached my father's house he could at first take no solid food.

THE THIRD CHURCH AT WASMES, BUILT IN 1901

In the midst of these sufferings, fears and bereavements, a spiritual awakening is taking place. When, early in September, I had the honor of being received by King Albert at the Belgian front, his first words were: "This war is a dreadful trial; either it brings us nearer to God or further from Him." This is the experience of Protestant chaplains ministering to the 3,000 Belgian Protestant soldiers. One chaplain had been a pastor in Paris, and said to me: "Nearly all your (Belgian Protestant) young men are standing the test of war wonderfully. Your excellent methods of evangelization are vindicated by their moral strength; their military efficiency is appreciated highly by the officers; they have also proved their open-mindedness and their personal faith, their missionary spirit."

King Albert showed real interest in the work of the Protestant chaplains in the present state of the churches, and in the Congo Mission, which has been much affected by the war.

Unfortunately, some of the Roman Catholic priests have told their people that German methods of warfare are the fruit of the Reformation and a proof that Protestantism is a bad religion. The Belgians' common sense, however, was not long misled by these statements, since they suffered from German Roman Catholic troops as much or more than from the so-called Protestant regiments, and since they understood that, they learned that more Roman Catholics are on the side of the Central Powers than on the side of the Allies. The help bestowed by the Protestants of Great Britain, Holland, Switzerland, and the United States has also been deeply appreciated and has led them to listen to our pastors. Above all, they are thirsting for consolation in their distress, for hope in death, for moral strength to live better lives, and they feel that all these could be found only in the Gospel of Christ. They look up toward God.

For the first time many unbelievers have begun to pray in the trenches during the battles, in their cellars under bombardments, and in the isolation and misery of exile. They have crowded our churches and our meeting halls. Everywhere the preaching of the Gospel is going on, under spiritual conditions such as have not been witnessed since the sixteenth century. Many have already been added to the Church of Christ not only in the provinces and departments occupied by the Germans, but also among the refugees in Protestant countries, won by the most convincing ministries of Christian love.

The Present Opportunity

The churches of Belgium and France must now unfold the banner of the Gospel of Christ with the practise of justice and liberty. We must exhibit to these people an aim worthy of their great destinies and a Master worthy of the great qualities that have been revealed in them by the trial of war. For such a task, our Protestant churches are small, weak, and poor. They must be helped spiritually and financially by those who have greater strength in numbers and wealth.

Last August the German army invaded one of the suburbs of Charleroi, driving the French troops before them. On the main road of the city

one of our colporteurs had his bookshop. He had not time even to shut his door, and with his family took refuge in the back kitchen. The store window was broken and the goods taken. Looking through the keyhole, the colporteur's wife saw a German soldier enter the shop with bayonet fixt, ready to kill any that might oppose his progress. She suddenly saw the man stop before a poster drawn by Eugène Burnand, a great painter and a great Christian. The picture represented the angel of purity. Without a word the soldier turned and went out. A second and third soldier entered the shop intent on destruction, but each retreated in like manner. Encouraged by this miraculous help, the colporteur ran to the front door, bolted it, put down the window-shutter, and with his family took refuge in the cellar, where they were not disturbed.

Spiritual powers are superior to physical armaments. Right is greater than might. With God's help Christian faith and life will be victorious over all human opposition, over the united opposition of sin, superstition, and infidelity. By the faithful witnessing of our brethren, many Belgians and Frenchmen in the midst of affliction and oppression are learning how to live in the glorious liberty of the children of God.

SOME OF THE EVANGELICAL PASTORS OF BELGIUM

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* Dr. Anet intends to spend the winter in the United States to interest the Christian churches in the cause of the evangelization of Belgium and France. He has received the endorsement and the hospitality of the Federation of the Churches of Christ in America, Room 612, 105 East 22d Street, New York City. He will be glad to receive any donation or to have opportunities of speaking of the experiences of the Belgian Christians.

The Suffering of German Missions and Missionaries

BY REV. THEO. F. HAHN, M.D., NEW YORK
Formerly Medical Director of the Purulia Leper Asylum, India

THE present devastating war is causing inestimable loss to the work of German missions. This was not the case, as pointed out by Dr. J. Warneck, during the Franco-Prussian War of 1870-71, the last war in which Germany was engaged. Life in the missionary training institutes, which is peculiar to German missionary societies, was continued without interruption. Communication with mission fields was not seriously interrupted, and missionary work went on unhindered.

In the present war conditions are very different. The German missionary training institutes are empty, except in so far as they have been turned into hospitals for wounded soldiers. Nearly four hundred of the missionary students have been called to the colors, and, in addition, over seventy returned missionaries and thirty-four missionary teachers have taken up arms.

On the foreign field the condition of German missionaries is still worse. They are cut off from the home base, and are either deported or interned, if they happened to be in British colonies, or are imprisoned if they were in what were formerly German possessions. The British government has for some reason felt it necessary to take these steps that greatly injure German missions and cause sorrow and hardship to German missionaries.

In Africa

Pastor W. Stark, director of the "Evangelischer Pressverband," of Germany, has published a booklet containing reports of destruction of German missions, which are signed by eye-witnesses. An American missionary, Rev. A. Orthner (presumably of German extraction), who served for a number of years under the Baptist Board in Kamerun, West Africa, says that immediately upon the outbreak of hostilities all Germans were imprisoned, including even women and children. Mr. Orthner and Mr. Wolff (another missionary) were also taken prisoners.

The missionaries of the Basel Mission, which, being a Swiss mission, is neutral, were treated even worse. The director, Dr. Theo. Oehler, before his death, June 15, 1915, made serious objections to the British policy and manner of warfare. "The women," he said, "have been imprisoned, and cruelly treated. The peaceful work of missions has thus become the victim of a warfare that fights not only the state or the army, but the people."

The booklet continues: "German East Africa is surrounded by enemies. Southwest Africa, just recovering from the wounds inflicted upon it by the revolt of the Hereros and Namas, is thrust again into a new

school of suffering. Under the most difficult conditions the Rhenish Mission had just begun to build up the churches again. More than twenty-five thousand Christians had been gathered from among the Hereros and the Namas. There was a general longing for the Word of God throughout the land. Even the Ovambos showed signs of receptivity—and now this hopeful field is destroyed."

Dr. Julius Richter, editor of *Die Evangelischen Missionen*, mentions the fact that six of the seventeen missionaries of the Bremen Mission, who fought in the defense of Togo, are now imprisoned in Dahomey."

In the Pacific and China

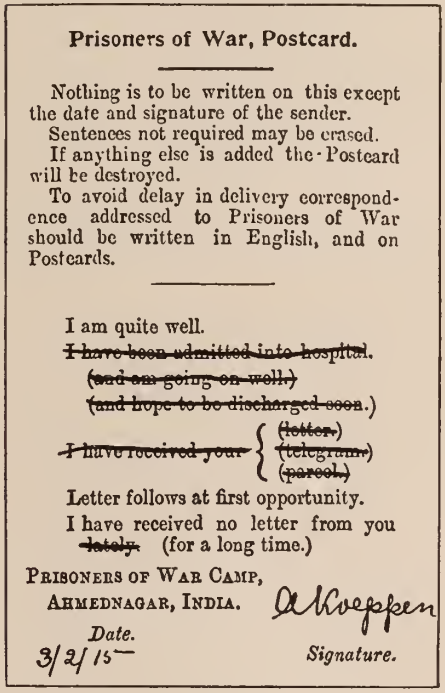
Director Stark continues: "The South Sea presents a very sad picture. After New Guinea had been taken by the enemy, the workers of the Neuendettelsau and Rhenish Missions have come under the rule of Great Britain. There are more than fifty German prisoners from New Guinea in Sidney.

"News reaches us from China that as early as October, 1914, all Germans were expelled from Hongkong, and that German missionaries were forbidden to preach."

In India

"The fate of German missionaries in India is cause for great anxiety. The two hundred or more German missionaries in India, to whom are added fifty-five lady missionary workers, in the beginning were put under more or less stringent police control, but their work was not endangered. Now, however, things have changed for the worse, and here again the Basel Mission (a neutral one) has been subjected to the most severe treatment. All brethren under forty-five years of age were transported from Kanara and Malabar to Ahmednagar, forty-five in all. Later, even older men and even women were transported. This is a mission whose valuable services for India have been repeatedly acknowledged."

Dr. Julius Richter, in an address



Prisoners of War, Postcard.

Nothing is to be written on this except the date and signature of the sender.
Sentences not required may be erased.
If anything else is added the Postcard will be destroyed.
To avoid delay in delivery correspondence addressed to Prisoners of War should be written in English, and on Postcards.

I am quite well.
~~I have been admitted into hospital.~~
~~(and am going on well.)~~
~~(and hope to be discharged soon.)~~
~~I have received your~~ { ~~(letter.)~~ ~~(telegram.)~~ ~~(parcel.)~~
Letter follows at first opportunity.
I have received no letter from you ~~lately.~~ (for a long time.)

PRISONERS OF WAR CAMP,
AHMEDNAGAR, INDIA.

A Koeppen
Signature.

Date.
3/2/15

delivered at a meeting of the executive committee of the "Deutsche Evangelische Missionshilfe," also says "The condition of German missionaries in India seems to grow worse as the war continues. Those least molested, comparatively speaking, were the missionaries of the Leipzig and Gossner missions. Almost all of them were allowed to remain at their stations."

But here, too, things have changed, as the writer can testify from personal correspondence. My mother, Mrs. D. Hahn, widow of the late

Rev. F. Hahn, of Gossner's Mission, in India, writes under date of July 1, 1915, that quite unexpectedly the order was received that six of the younger missionaries of that society were to be transported to Ahmednagar. There was "no complaint against them," but it would be "easier to observe them."

On July 21st the writer's brother-in-law, Rev. P. Wagner, superintendent of the large leper asylum at Purulia, of which the writer himself was the medical director for a number of years, wrote that the order had been received that all Germans in India, irrespective of age, sex, or occupation, were to be interned in concentration camps. This includes Mr. Wagner, who only two years ago was awarded the Kaisar-i-Hind medal of the first order by the British government for his humanitarian services rendered to the people of India. This order comes as a great hardship also to his little four-year-old son—his wife is a consumptive in a sanatorium in Germany. Another brother-in-law of the writer must be separated from his wife and one-year-old baby. In the same mission are two unmarried sisters and the writer's aged mother, who, having been ailing for the last five years, is not able to leave the house unaided, and who was too weak even before the war to return home to die in peace. The German Mission is taken out of the hands of the Germans, and the Society for the Propagation of the Gospel missionaries have already taken over the work. Gossner's Mission, which for seventy years has done a most successful work among the aboriginal tribe of the Kols in Chota-Nagpur, having Christianized almost the entire people, is no more. It is exceedingly hard for one who has been intimately connected with that work, and who has seen the marvelous results achieved, to believe that such forcible crippling or closing of a mission like this is a part of the duty of a Christian nation.

The internment of the German missionaries in India has left 100,000 Lutheran Christians in the one province of Bihar without supervision. They are almost all poor hillmen. The schools have been handed over by the government to the Bishop of Chota Nagpur, and the Church Missionary Society and the Society for the Propagation of the Gospel from all parts of India have loaned eight or nine English missionaries to take charge of them while the war continues.

British missionaries in commenting on the internment and deportation of German missionaries, deplore the fact that the government has felt it necessary to take this step. A very sympathetic letter to the German missionaries was written by the Anglican Bishop of Madras and others. It addrest them as "Dear Brethren," and "fellow workers," and exprest deep sympathy with them in the separation from their loved work. The letter continues: "We have exprest our willingness to do what lies in our power to see that your work does not suffer in your absence and to hand it over to you on your return. We commend you to the grace of 'Him who is able to do exceedingly abundantly above all that we ask or think,' believing that He can, through the terrible events of these days, work out His purposes of good for this land in which we are fellow workers."

Mexico—Before and After

BY PROFESSOR ANDRÉS OSUNA, NASHVILLE, TENN.
Eleven Years General Superintendent of Public Education for the State of Coahuila, Mexico

MANY are turning their eyes toward Mexico to see the final outcome of the present upheaval. Christians especially are interested in the religious question. All interested in missionary work are anxious to know what better opportunities there will be for evangelical missions. My personal knowledge of Mexico leads me to speak of the future needs of the fifteen millions of people who have been so much disturbed by the present revolution.

First, however, we must understand the causes of this present struggle if we are to be able to perceive the new order which the revolution will introduce. The first cause is the desperate effort of a neglected people to conquer their rights. During the Spanish dominion very little was done to educate the people. When Mexico gained her independence only about one-half of 1 per cent. of the people knew how to read and write. During the ninety years of independent life a beginning was made at a good system of public education, but for the first fifty years, constant revolutions prevented the government from carrying out its plans for a good system of public schools. During the last thirty-five years much has been done through the initiative of State governments and local town authorities. The federal government centralized all public administrations, but the schools were left under the care of the towns and States. As everything was centralized and it was a political offense to attempt anything in the realm of politics, people ordinarily neglected the schools. Many States conducted schools only for political purposes, so that to-day not more than 40 per cent. of the people can read and write.

The people have never had the special training needed for democracy. Political meetings were not encouraged and were generally suppressed. The press was controlled by the government, and instead of educating the people or leading public opinion it constituted itself as the State organ to uphold what the rulers of the land did, to hide misdoings and even crimes, and to serve the interests of the central government.

Moreover, the social conditions were greatly neglected. Nothing has been done to improve sanitation, or the comfort of the homes of the people, or to promote better customs and introduce higher ideals.

But the worst condition about which the people have to complain is the monopolization of the land. A few landlords have reduced about 90 per cent. of the people to mere serfs. In this condition the people have been working hard to earn a meager support, not enough to afford them a chance for a fair development. The country is naturally rich, but all the wealth that is taken out of the land goes to the aristocracy.

A second cause of the revolution was the despotism of the ruling class. The government was supported by the aristocracy and by the church, and the courts of justice and all other branches of the administration were established to uphold the government and to keep the people down. No one could expect the protection of the law unless he was supported by some prominent individual of the ruling class. The government was of the aristocracy and for the benefit of the aristocratic class, which forms less than 1 per cent. of the population. The middle class, which represents about ten per cent., enjoyed a few of the benefits of the government. All of this class who succeeded in obtaining an education were employed in the various branches of the admistration or in business and as employees had to conform to the will of the ruling class.

The oppression of the monopolists is another cause. The land owners enjoyed the benefits of the land, as the farmers had to work for them alone. There are some of these great lords who own as much as thirty million acres of land. Under this system there are thousands and thousands of poor people who are half fed and half naked, for the lack of a piece of land to cultivate. On the other hand, there are millions and millions of acres of land uncultivated, because it does not suit the landlord to have it cultivated. All natural resources and nearly all business are monopolized. The oil fields, for example, were in the hands of a few who became multi-millionaires through them and who were not even paying taxes. The people, on the other hand, pay for the oil they use in lighting four times as much as one pays in the United States.

The system of peonage was no less oppressive. This system included the practise of advancing a small amount of money to each man or woman, say, fifty dollars, with the understanding that they would not leave the place until they had worked out the payment. Through a peculiar system of book-keeping, or through the high price of commodities, or the small amount assigned as wages (in many places no more than ten or twelve cents a day), the unfortunate people could never finish paying their debts. They therefore remained in practical slavery not only through their lives, but often the debt passed on to their descendants. Add to this condition the unsanitary arrangements of the homes, factories, and other working places, the long hours of work, the insufficient food, and one can understand something of the pitiful condition of the people.

The courts of justice were also oppressive and unfair. The jury system is not used except in the city of Mexico, and there only for certain cases. All judicial matters come before a judge or a court for trial. These judges were always appointed either by the State Governor or by the President of the Republic, so that the judges were bound to serve, not the people, but the authorities who appointed them. Anybody can foretell that all the decisions were in favor of the ruling class and very seldom meant justice to the poor and uninfluential.

Another important cause of the revolution was the influence of the

Roman Catholic Church. In the first place, she stands against any system of public education conducted by the State and naturally would not help the government to establish schools for the people. The Catholic schools and colleges have been kept either for the benefit of the wealthy classes or are used to counteract the influence of Protestant or public schools.

The Church has also been opposed to democracy. She works against separation of the Church and the State, against the liberty of the press, against the liberty of worship, against public elections, and other democratic institutions.*

The close alliance of the Roman Church with the dictatorial and absolute power of the State has also been resented by the people. In the first year of General Diaz's administration he sought to bring the Roman Church under the law; but in the latter years the Church had more influence than any other institution or any group of individuals, except Gen. Diaz himself.

Another factor in this uprising of the people against the Church has been the loose life of the clergy in general, and the frequent public scandals affecting the moral life of the community and in which one or more priests were involved.

Finally, the Roman Catholic Church has done little in Mexico for the real betterment of the poor classes. The charity work of that Church generally has a tendency to degrade the individual instead of putting him on his own feet. A great deal of the helplessness of the people may be traced to this charity system.

Missionary Work Already Done

The work already done by the various Protestant missions in Mexico is a proof of what can be done. This work was begun under very difficult conditions. The Roman Catholic leaders have been very jealous of any Protestant work, and when they were able they saw that laws were enacted and duly enforced to forbid the coming of any religious teachers except Roman Catholics. When the law authorized religious liberty the priests were always on the watch to stir up the people against the new teachers and either mobbed or drove them away.

In spite of this systematic and powerful opposition, the work of the Protestant churches has been felt in many ways. The lives of many have been so transformed that they became a living testimony of the power of God unto salvation. The Protestant churches have educated a thinking people who are constantly reading and studying the Bible and who learn how to think for themselves. These people form a great contrast to their Roman Catholic neighbors, who are taught to give up individual thinking and to trust everything to their spiritual leaders. The Protestant missions have also established church papers which have circulated freely among the members, inducing them to read about secular and religious matters and to learn of the general movement of Christianity all over the world. Through organized churches, through the pulpit and through the press, the Protestants have been a valuable force for social

* See the recent book written by Rev. J. A. Phillips on "Roman Catholicism Analyzed" (published by Revell & Co.), especially the valuable documents which the author places in the last part of his book.

uplift. They have always taught the people to obey the law of the country and to be respectful and submissive to the legal authorities.

These Protestant missionaries have also established schools and hospitals which have been a great blessing to the people. Thousands of Roman Catholics all over the country bear witness to the good work done in these institutions. It has been only the church leaders who have opposed this work. The work done by the Protestant churches has presented a real contrast to the manifestations of religion which the people were accustomed to see and everywhere gained followers and sympathy for Protestant Christianity.

Thus the influence of the Protestants has been felt all over the country. In spite of the opposition of the Church, many Protestants have been preferred in public office or in business on account of their Christian character and their determination to live in a pure and an upright way. As soon as the revolution broke out and the influence of the Roman Church began to decline, members of the Protestant churches began to gain popularity everywhere and are found in prominent places from Sonora to Yucatan. Some Catholic writers complain that the revolution has selected Protestants as officers in the armies or officials in the military government. The real reason of this is that the Protestants are given a fair opportunity and prove themselves worthy. They are patriotic and command the respect of all who are interested in establishing a government for the real benefit of the people.

Attitude of the People and the New Government

In general the Mexican people are not narrow-minded and fanatic. They are always willing to hear anybody who has something to say and to try principles and doctrines which may seem to be better than those already accepted. When the antagonistic influence of the Roman Catholic priest ceases, the people will be found ready to give the Protestant missionary a fair chance, and Christianity will spread rapidly. The new government will also give the Protestants fair treatment, giving due value to personal worth. Thus Protestants will find every door open, and if they are true to the principles of Christ they will introduce the moral and spiritual power of Christianity all over the land. We believe that missionary work will now have the greatest opportunity in the history of Mexico.

Demands Made on the Missionary Work

In order to meet the demands of the new order of things after the revolution has subsided, the mission Boards should take advance steps. First, they should send missionaries better equipped for their work. Mexico needs leaders in every department of life. Every missionary ought to be a real leader, and no one should be sent as missionary to Mexico who is not perfectly sound in body and mind. The old excuse that because it was a near-by field a candidate poorly equipped or in poor health, who was not acceptable for the distant fields, could go to Mexico, ought to be rejected.

There is also great need of cooperation between the Boards al-

ready working in Mexico in order to occupy the whole territory, and if possible set up a complete system of Protestant schools. Cooperation is also needed to establish better schools, better church papers, and better Christian literature. Union agricultural and industrial schools are greatly needed, as are more vigorous campaigns in the important field of social service. Finally, cooperation is required in order to present a united Evangelical Church which may command the respect of friends and enemies and which may do more effectively the work that she has been endeavoring to do in a divided or disorganized way.

These are some of the leading topics which ought to be studied in order to gain a fair idea of the great opportunity offered for missionary work in Mexico after the revolution. The only thing that remains is for the Christian Church in the United States to measure up to the demand in behalf of the next-door neighbor in the great work of the Master.

Old Mexico Becoming New

"*OLD Mexico*" is becoming "*New Mexico.*" Old customs and old ways of thinking are surely passing away. Democratic institutions, with all the errors and excesses of their earlier stages of development, are slowly taking shape. Also a new idea of the American people and of the American government is slowly coming into the mind of the Mexican people. New conditions in Mexico demand a readjustment of mission work there. To attempt to build along the old lines in these times would be a fatal mistake, condemning the work to a state of permanent inefficiency.

Two old facts are being realized. The first is that Mexico is at heart not Roman Catholic. Evidence of this is seen in the way that nominal Roman Catholics entered the churches in the past two years burning confessionals and expatriating priests. These are facts known to all. The Carranza forces are accused of having maltreated priests and nuns. No Christian will justify any such abuse of men and women because of their religion, but it reveals the attitude of very many Mexicans toward the Roman Catholic Church as an institution. In one of the important seaport towns an old and experienced evangelical missionary said that it disgusted him to hear it said that Mexico is Roman Catholic. He said that the large part of the Mexican population, which is Indian, are still clinging to their weird Indian worship, and in many cases not speaking any of the languages of civilized nations. The other testimony came from a Roman Catholic, a man of culture who represented himself as a teacher of prominence in one of the Roman Catholic schools of the country. In speaking of the effect of Roman Catholicism on the various countries and on Mexico in particular, he denied emphatically that Mexico is Roman Catholic. This condition calls for energetic and intelligent missionary effort on the part of the whole Christian Church.

Another fact is that, for better or for worse, the United States and Mexico are neighbors. God has made it so, and it is for us to recognize conditions as they are. As far as missionary effort has been concerned in the past decade, we have been better neighbors of the West Africans than of the people at our own door. If we continue to neglect our duty along these lines, we surely shall continue to pay for our neglect as we have had to pay in the past few years. Fortunately, this neglected fact is dawning upon the American intelligence, and calls for an enthusiastic and intelligent campaign for a Christian Mexico.—*Presbyterian Leaflet.*

How Interest My Church?*

BY REV. D. M. STEARNS,
Pastor of the Church of the Atonement, Germantown, Pennsylvania

"Power belongeth unto God!"—Ps. 62:11.
"Thine, O Lord, is the power."—1 Chron. 29:11.
"It is God who worketh."—Phil. 2:13.

Missionary Gifts

THE Church of the Atonement in Germantown, Pennsylvania, has given in the past ten years an average per member of $25, to congregational expenses, and $69 to missions. During my twenty-three years with this congregation, they have given to missions the sum of over $153,230. For fourteen years they have averaged $6,770 per year, and for the last nine years, $8,272 per year, while the current expenses of the church are never over $3,000 a year. This has all been without missionary committee or organization of any kind, or any personal solicitation, but simply by the presentation of the opportunity, more or less, at all services, and by letters from different parts of the field from week to week at every midweek service.

In reply to a request for some light upon how this is accomplished, I give all that I am able of the reasons for the unusual missionary interest of my church and Bible classes. I believe it to be the blessing of the Lord upon His work, done in His way, in the power of the Holy Spirit. Contrast it with the comparatively meager results of great effort, even tho well organized, and judge for yourself. Is it not an illustration of Prov. 10:22 (R. V. margin), "The blessing of the Lord, it maketh rich, and toil addeth nothing thereto?"

Power for the Plans of God

Someone has said that the power of God can only be known in connection with work according to his plan. It is my conviction that the following testimony is true concerning His plan for me.

I have been an ordained pastor for over thirty-five years, and have firmly held and taught the Deity of Christ, His vicarious atonement, His present ministry of intercession, His coming again to set up a kingdom of peace and righteousness on this earth, with a righteous Israel as the earthly center; and all the great truths included in, or associated with, these.

For the first ten years of my ministry the missionary spirit did not control me as it has for the past twenty or more; but note how God has honored His Word and an understanding of His purpose to gather in this age from all nations the Body of Christ, the Church; that so He may send Jesus Christ again to close this age, and restore all things which He has spoken by the mouth of all His holy prophets since the world began.

As truly as the Lord gave Moses the plan of the tabernacle, and David the plan of the temple (Exodus 25:9, 40; I Chron. 28:12, 19), leaving no room for suggestions, or improvements, or modifications of any kind from them, so has He as plainly told us His plan for subduing this world to Himself, and making it a new earth, wherein dwelleth righteousness, when nations shall learn war no more, and the Lord Jesus Christ shall be King of kings and Lord of lords. He has also told us His purpose in this present age, and how we may be of use to Him in gathering from all nations a people for His name, His body the

* Brought up to date from *Men and Missions.*

Church, that he may receive His Eve to Himself, and with her subdue all things unto Him in the next age, when Israel shall have become a righteous nation in their own land, and His witnesses to all nations, filling the earth with the fruit of the Spirit. . . .

Devotion to the Will of God

The one supreme thing in David's heart he tells us was to behold the beauty, or, as in the margin, the delight of the Lord (Psalm 27:4), and in Psalm 37:4, he says: "Delight thyself also in the Lord, and He shall give thee the desires of thine heart." In Isaiah 58: 13, 14 we are taught that delighting in the Lord implies turning away from our ways, our own pleasure, and our own words. In the only perfect man, the man Jesus Christ, we see one who has wholly and absolutely given up to the will of God, in all things pleasing the Father, and in that perfect will finding His meat and drink and constant delight. The thoughts and ways of the Lord are as far above ours as the heavens are higher than the earth (Isaiah 55:8, 9); but in our self-conceit and ignorance we prefer our own thoughts and ways, and fail to submit to *Him* who is ready to work out His plan through us when we are willing.

The Church's Mission

To know the Lord, and to make Him known, is the only thing that we are here for, and to qualify us for that He has given us His word and His Spirit. When subject to the Teacher and His one textbook, we may expect to become somewhat proficient disciples, but not otherwise. Bible study and missions are, therefore, the calling of every believer, and we may expect a realization of 2 Chron. 16:9, and a fulfilment of Jer. 33:3, when we aim to walk worthy of our calling. The so-called social element in church life, including entertainments, lectures, suppers and all that is associated with what the late Dr. A. J. Gordon was wont to call "the cooking-stove apostasy," is in no sense a part of our calling, and seems to me as much out of place as amusements would have been on the *Titanic,* after it appeared that she must go down. Our Lord saw people as lost, and He came to save them, not to entertain or amuse them. When His people are willing to see with His eyes, and live His life, there will be no occasion to work up a missionary interest in the churches, for His heart of compassion in us will crowd out all but the preaching of the Gospel of God concerning His Son, Jesus Christ our Lord, and Matt. 6:33 will be fulfilled to such as thus seek to hasten His kingdom.

Many Called, Few Chosen

Many are called, but few are willing to be His very own, separated wholly unto Him, in this matter of serving the living God, and waiting for His Son from heaven, while seeking to complete the Church, and to bring to pass the fulfilment of 1 Thess. 4:16-18. Few seem willing to be separate from all the schemes to reform and uplift that which can neither be reformed nor uplifted, a world lying in the wicked one, and give themselves to the one business of saving souls by the blood of Jesus Christ.

During this present age, since our Lord's rejection as Israel's Messiah, and the consequent postponement of His kingdom until His return, He has sent the Holy Spirit to testify to His resurrection and ascension, and present priesthood, and to gather to Himself all the "whosoevers" who will come to Him, that they may with Him share His glory when He shall come again. To gather these living stones for the temple now being builded (Eph. 2:19-22; 1 Peter 2:3-10), is the present occupation of all true believers, and anything that does not tend to this we should have neither time nor inclination for. For nearly forty years these truths have held me with ever-increasing power, and in the last twenty-six years

have resulted in $775,123.17, up to December 31, 1914, to help gather the "whosoevers" from all the earth.

I have had for many years as many as nine or more weekly Bible classes in as many different cities attended by over 1,000 people. On account of being laid aside by illness the first eleven weeks of 1912, and consequent lack of health to continue so strenuous life, I have now only five weekly classes in Brooklyn, New York, Philadelphia, Baltimore and Washington, attended by about 600 people; and yet this is the best year but one financially in all our history.

A Missionary Pastor

A missionary pastor will make a missionary church, and efforts to obtain money in worldly ways are never necessary, nor in order. Our current expenses are easily met, and there is no indebtedness except that of helping to give the Gospel to all the world, that the Church may be completed.

If some other pastors with small congregations shall be encouraged to let God use them as He desires to do, and contentedly abide with Him and for Him, they also will be able to bear testimony to His faithfulness and His power.

The Triumph of the Cross*

"And I, if I be lifted up from the earth, will draw all men unto Me."

TO the people of Jerusalem, and even to the disciples themselves, the day of Our Lord's Triumphal Entry into Jerusalem must have seemed to be the greatest day in Christ's life. In the morning He rode into the city in triumph, acclaimed by the ringing Hosannas of the pilgrims gathering for the Passover. The chief priests had resolved to crush Him, and had already given orders for His arrest; but the popular enthusiasm for Jesus broke down all their authority and triumphed over their secret plans. The very children joined in the song of gladness, and the baffled rulers were compelled to retire to their Council Hall discomfited. "Perceive ye how ye prevail nothing?" they murmured to each other; "behold, the whole world is gone after Him!" And then, as if to confirm their despairing assertion, certain Greeks sought Philip and exprest their desire to see Jesus. Truly it was His day of triumph!

Nor was the Lord unmoved by the events of the day. He received the adoration of the pilgrims, and with gladness accepted the children's homage. The coming of the Greeks crowned His exultation, for He recognized them as harbingers of the great multitudes who should one day come to Him from every tribe and people and kindred and nation; and in His cry, "The hour is come that the Son of Man should be glorified," we catch some notes of the joy that thrilled His soul. Jewish pilgrims—children—Gentiles! This was indeed His hour of triumph.

But, standing thus at what appeared to be the zenith of His success, He turned His gaze from the acclaiming crowds and pointed to the Cross—for *that*, not the palm-frond, was to be the symbol of His conquest. "And I, if I be lifted up from the earth, will draw all men unto Me." Turning from the transient success of the moment, He beheld the suffering, the shame, the apparent defeat, and knew that by *that* His real

* From *The Foreign Field.*

triumph was to be achieved. The mission of His earth-life had been primarily to Israel, but the coming of the Greeks brought to his mind new visions of Gentiles pressing into the Kingdom of God. One day men should come from the East and from the West, Ethiopia should haste to stretch out her hands to God, kings should fall down and all nations should serve Him! But the triumph was to be achieved through death, even the death of the Cross; He was to be first "lifted up" upon the cross of shame. A few brief days yet remained, and He would hang on Calvary before the mocking eyes of His vengeful foes. His very death-cry, "It is finished!" would be flung back in His teeth as a cruel taunt of failure. "Yes, finished indeed!" His foes would sneer in derision. Himself discredited and slain, His followers scattered, His cause irrevocably lost—the Cross would seem to men to be the end.

But on that Palm Sunday, while the multitudes rejoiced, only Jesus foresaw the tragedy with which the week would close. No eye but His beheld the Cross. Yet, foreseeing His death, He knew that it was to signalize, not the overthrow of His work, but the beginning of His world-triumph. By that very Cross the nations would be brought to Him. That was to be His victory—the Cross.

Foreseeing the suffering, He shrank from it, crying in anguish, " Now is My soul troubled. Yet, what shall I say: 'Father, save Me from this hour?' For this cause came I unto this hour! Father, glorify Thy Name." Foreseeing victory through death, He exclaimed: "Now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me!" In the hour of earthly acclamation, Christ chose the Cross.

* * *

The sacramental wafer of the Eastern Orthodox Church is marked with the figure of a Cross around which is the inscription "Jesus Christ Conquers!" Can we, as missionary workers, expect to win the world by any other means than that our Lord Himself indicated? Nowadays we talk much of social reforms, of the brotherhood of man, of the Fatherhood of God, and of the Christianizing of national ideals. Is it for us to substitute another attraction for the attraction of His Cross—another message for that of His atoning death for all men?

The true missionary message is ever the message of the Cross. An old legend tells how Constantine the Great, when marching to battle, beheld in the sky a great red Cross, and around it were the words "By This, Conquer." Did not our Lord Himself propose a similar secret of success when He said, "I, if I be lifted up from the earth, will draw all men unto Me?"

The offense of the Cross has not yet ceased; to some it is still a stumbling-block, and to others it is still foolishness. To-day there are many gospels, but only one can meet the deepest needs of the human heart. Many "teachings" and many ethical codes are being offered to the nations; there is but one Savior and His message is the message of Calvary. The writer once heard a Roman Catholic missionary use these words: "It is the delight of my life to stand before the heathen, and, holding up a crucifix, say: 'He died for you. Will you not love Him?'" We need not hold before men's eyes a crucifix of ivory or wood; but in faithfulness to the world's Redeemer, let us ever point to His dear Cross and say with all the earnestness of which we are capable: "He died for you. Will you not love Him?"

"Oh, for a trumpet voice on all the world to call,
To bid their hearts rejoice in Him who died for all.
For all my Lord was crucified;
For all, for all my Savior died."

F. D. W.

A Zulu's Testimony*

THE TRANSLATION OF STEPHEN MBULAZI'S ACCOUNT OF HIS CONVERSION TO GOD AND CALL TO HIS SERVICE

This testimony from a convert from heathenism is a convincing proof of the African's ability to understand and accept the Gospel. It is a confession of faith that the most enlightened Anglo-Saxon Christian might make without fear of having his theology called in question.—EDITOR.

MY beginning.—I, who am a great sinner, more so than all others, begin by praising God, who delivered me from the power of Satan, and redeemed me by the blood of His Son, Jesus Christ, when I was in the bondage of Satan, before giving myself to Jesus Christ, my Savior and my Redeemer, and my Advocate before His Father, who is my Father through faith in the Name of His Son Jesus. I confess that I am a sinner. I praise exceedingly the Lord's keeping of me, and His calling me, beginning from the year of the cattle disease "rinderpest" (1898), when I began to hear the word of the Gospel, until the year 1905, which was the year in which I entered school (at Mount Tabor Mission Station).

Yet, notwithstanding this, I was still hard as to repentance, also I was a wicked person, a great fighter, and also disobedient.

All this I did in ignorance, while still in darkness; now I see the evil of it. It came to pass in the year 1906 that I began to receive Jesus; I received Him, and gave myself to Him in the evening meeting, together with another boy.

When I gave myself to God, I had great fear; it was as tho I had a terrible weight, because I saw my many sins before Him; it seemed as tho I should not be accepted by Him. When I had confest, I was shown by the Holy Spirit that all my sins were then forgiven, and cleansed by the blood of Jesus. I felt great joy and rejoicing in my heart, and realized that I was saved, and a new being by the Spirit.

Very specially do I praise the grace of God for His great care of me, from that time until the time when I gave myself to the work of the Lord, to preach the Gospel, and that I should be a witness of Jesus before men, and that I should go to Makowe in order that I might thoroughly study the Bible (1909).

Yes, altho I failed my Lord for a time, I confess my failure, the time when I went contrary to my teacher (Mr. Feyling) about a certain thing which arose in 1910. I left the work of the Lord for a time, until I confest before God and before my teacher, and he forgave me, and the matter finished; it finished also toward God the Almighty.

Now I beseech my Lord that He would open the eyes of my heart, to understand His Word by the Holy Spirit, and also show me my weakness. And I confess that I am weak of myself. I need the power of Jesus every day (all the days). I am nothing if Jesus is not in me. Pray for me, my fathers in the Lord, that He would give me the power of the Holy Spirit to carry on His work among our people, who are still in this darkness.

I consecrate myself to the work of the Lord Jesus. I am willing to carry the Cross.

My Lord be with you all. Amen.

(*Signed*) STEPHEN G. MBULAZI.

* From *The South African Pioneer.*

DEPARTMENT OF BEST METHODS

BY BELLE M. BRAIN, 38 UNION AVENUE, SCHENECTADY, N. Y.

PRACTICAL SUGGESTIONS FOR THE NEW YEAR

"Prayerfully, hopefully,
Greet the New Year;
May it bring all that you hope for,
And naught that you fear."

A New Year's Resolution

ONE of the best resolutions missionary workers can make at this New Year's season is to avoid methods that savor of worldliness.

These are serious times and call for serious effort. Yet in many missionary societies the methods of work seem to grow more frivolous and less spiritual year by year. Societies now have their slogans, yells, and rallying songs, some good, others bordering so closely on the irreverent as to shock the spiritual senses. Parodies on "Tipperary" seem to be the latest thing in rallying songs. While these methods are not advocated by the editors of the magazines that print them, they are given publicity which tends to multiply their use.

There is also too much dependence on secular attractions to secure attendance and arouse interest. A few months ago the Best Methods editor was invited to make an address at the monthly meeting of a woman's missionary society where a deep spiritual impression was hoped for. Yet immediately before the address a young lady sang as a solo a popular love song.

On the other hand there are many encouraging signs of deepening spirituality. A worker in Cleveland, Ohio, writes of very impressive meetings in her society as a result of the study of Andrew Murray's "Ministry of Intercession," in connection with the devotional services. Many members have bought the book and are profoundly imprest by it. From a young woman's society, also in Ohio, comes the cheering news that in view of the great need, the members have voted to do without refreshments and put the money in a little self-denial box that stands on the table during the meetings.

Short cuts to success may seem to succeed for a time, but in the end they fail. True success in missionary work comes as a result of prayer, a study of conditions on the field, and the reverent searching of the Scriptures. Such spiritual methods may seem slow, but they are the ones that ultimately win.

The real test of any method is whether it is pleasing to God. Years ago, twenty-five at least, the Best Methods editor had the privilege of helping the young son of a minister—a college student who was a member of her Bible class—to plan for a missionary meeting in his father's church in another city. It was to be held during the Christmas holidays, and on his return she inquired as to the success of the meeting. The answer was so impressive that she has never forgotten it.

"If the Lord was as much pleased as the people seemed to be," he said simply, "I think we may feel that it was a success."

THE CHURCH AND THE WORLD*

The Church and the World walked far apart
On the changing shores of Time;
And the World was singing a giddy song,
And the Church a hymn sublime.
"Come, give me your hand," said the merry World,
"And walk with me this way."
But the good Church hid her snowy hands,
And solemnly answered "Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way that leads to death;
Your words are all untrue."

"Nay, walk with me but a little space,"
Said the World with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there.
Your path is thorny and rough and rude,
But mine is broad and plain;
My way is paved with flowers and dew,
And yours with tears and pain;
The sky to me is always blue,
No want nor toil I know;
The sky above you is always dark,
Your lot is a lot of woe.
"There's room enough for you and me,
To travel side by side."

Shyly the Church approached the World,
And gave him her hand of snow;
And the old World grasped it and walked along,
Saying in accents low:
"Your dress is too simple to please my taste;
I will give you pearls to wear,
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."

The Church looked down at the plain white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuous curled.
"I will change my dress for a costlier one,"
Said the Church with a smile of grace.

Then her pure white garments drifted away
And the World gave in their place,
Beautiful satins and shining silks,
Roses and gems and costly pearls,
While over her forehead her bright hair fell,
Crisped in a thousand curls.

"Your house is too plain," said the proud old World;
"I'll build you one like mine;
Carpets of Brussels and curtains of lace,
And furniture never so fine."
So he built her a costly and beautiful house;
Most splendid it was to behold.
Her sons and her beautiful daughters dwelt there,
Gleaming in purple and gold.

Rich fairs and shows in the halls were held,
And the World and his children were there;
Laughter and music and feasts were heard
In the place that was meant for prayer.
There were cushioned pews for the rich and the gay,
To sit in their pomp and pride;
But the poor, who were clad in shabby array,
Sat meekly down outside.

"You give too much to the poor," said the World,
"Far more than you ought to do.
If they are in need of shelter and food,
Why need it trouble you?
Go take your money and buy rich robes,
Buy horses and carriages fine;
Buy pearls and jewels and dainty food,
Buy the rarest and costliest wine.
My children they dote on all these things,
And if you their love would win,
You must do as they do, and walk in the ways
That they are walking in."

Then the Church held fast the strings of her purse,
And modestly lowered her head,
And simpered, "No doubt you are right, good sir;
Henceforth I will do as you've said."
So the poor were turned from her door in scorn,

* Reprinted from an old copy of a church paper.

And she heard not the orphan's cry;
And she drew her beautiful robes aside
As the widows went weeping by.
So the sons of the World and the sons of the Church
Walked closely hand and heart,
And only the Master who knoweth all,
Could tell the two apart.

Then the Church sat down at her ease and said:
"I am rich and my goods increase;
I have need of nothing, nor aught to do
But to laugh and dance and feast."
The sly World heard, and he laughed in his sleeve,
And, mocking, said, aside:
"The Church is fallen, the beautiful Church,
And her shame is her boast and her pride."

The angel drew near to the mercy-seat,
And whispered in sighs her name;
Then the loud anthems of rapture were hushed,
And heads were covered with shame;
And a voice was heard at last by the Church
From Him who sat on the throne:
"I know thy works, and how thou hast said,
'I am rich,' and hast not known
That thou art poor and naked and blind,
And wretched before my face;
Therefore I from my presence cast thee out,
And blot thy name from its place."

TO YOUR KNEES, O YE CHRISTIANS!

Never has the need for prayer been more imperative than at present. Confronted by prevailing conditions—the dire distress in Persia, the awful martyrdoms in Armenia, the continued slaughter in Europe, and the increasing unrest throughout the world—man seems utterly powerless. Our one hope lies in God; and in prayer, thank God, we have access to the Source of all power.

"What can Christendom do?" asks William T. Ellis in regard to the Armenian atrocities. "Send food and clothing for such of the Christians as survive? Yes, assuredly, and many are doing it. But, most of all, the succor must be spiritual. The modern Church never before faced a crisis of this kind. All doors seem closed except those that lead to the throne of God. Nothing but the divine interposition of the God of martyrs can save His people now."*

One of the gravest dangers to us in America is that we may become callous to all this suffering and need. We are so little touched by it in our peaceful homes that we are unconsciously getting used to it all. Prayer keeps us sensitive and prevents the drying up of sympathy—a process so disastrous to Christian character. At the same time it keeps up our courage. For our own sakes, then, as well as for the suffering world, let us resolve, at this New Year's season, to give more time to intercessory prayer than ever before.

Prayer-Signals

We have had a Day of Prayer for Armenia, a Day of Prayer for Foreign Missions, and are soon to have a Day of Prayer for Home Missions, but it will take more than these, good as they are, to bring the world to God. Every day and many times a day we need to pray for the coming of the Kingdom. But it is so easy to forget. Perhaps the following paragraphs on "Prayer Signals," by Spence Burton, reprinted from *The Church Prayer League Quarterly Leaflet*, will help in this:

"We intend to pray during the day. But we forget. Our days fill up. No one reminds us to pray. We need signals. Few of us live in places where the church bells call to daily prayer, and even they only ring at stated hours.

"We are told to 'pray without ceasing.' Certainly this does not mean that we should be saying prayers all day long;

* See "Is This the Worst Martyrdom of Christian History?" by William T. Ellis, in *The Sunday-School Times*, October 23, 1915.

but it does mean that Christians are to live with hearts perpetually lifted up to God. This we shall not be able even to approximate unless our days are shot through and through with prayer. What will remind us to pray? Each day has plenty of signals, only we have not learned to regard them as signals for prayer.

"A bell rings. It can remind us of anything or nothing. We can teach ourselves to make it remind us of God. Every time a bell rings try to say to yourself, 'Jesus.' We hear hundreds of bells ring every day—clocks, telephones, door-bells, and trolley-cars. Let each stroke signal us to pronounce the Holy Name, and our days will be possest by the remembrance of Him.

"How many flights of stairs do you climb every day? More than you know. Say the Lord's Prayer every time you go upstairs and you will have prayed more than you will ever know. Pray for those who have climbed those steps before you, or who will come after you. Your intercession will reach to millions of souls.

"Each person will choose his own prayer-signals. Only let them be the commonplaces of daily life. Then let us ask daily for grace to persevere in using our prayer-signals. They will direct our lives to God."

Praying Through the Tunnel

In almost every life there are brief periods of time taken up with unimportant things that might be preempted for prayer.

In a sermon delivered in his own home church (the First Methodist, Montclair, New Jersey), John R. Mott once gave an illustration of this. Montclair is a suburb of New York, fourteen miles distant, and commuters on the Erie Railroad must pass through the Bergen Tunnel both going and coming.

"I have a friend," said Dr. Mott, "who makes it a practise to use the time spent in the tunnel for prayer. Twice a day when the train plunges into the darkness he stops reading and lifts his heart to God. He tells me that he has never enjoyed more precious seasons of communion than there in the heart of the hills."

At least one who was in the congregation that day resolved to try it for herself. As long as she lived in Montclair, she kept it up, with the same blest results as Dr. Mott's friend. And, years after, in going through the Hoosac Tunnel, on the Boston and Maine Railroad, she did it again. The twenty minutes spent in passing through that famous tunnel, which is always somewhat of a trial, became a time of inexpressible joy. Never had God seemed nearer than in the heart of that great mountain, nor prayer so like talking directly with Him.

Very few of us pass through tunnels every day, but perhaps there is some other stated time, such as standing on a street corner waiting for a car, that can be made a period of prayer and communion with God.

Talking with God as We Walk

Has it ever occurred to you that you can pray as you walk from one place to another? This is a literal walking with God that has become very precious to some Christians.

"It was a wonderful thing to me when I first realized that I could pray as I walked along the street," said a busy pastor's wife to her young woman's mission circle. "Our lives are so full and there is so little time for prayer, it seemed as tho something had been added to my day."

In addressing a conference of missionary committees at the International Christian Endeavor Convention, Boston, 1895, Robert E. Speer startled his audience by asking how many had prayed on the way to the church. Almost no hands were raised, and he then proceeded to speak of the opportunity that had

been lost. "God has commanded us to 'pray the Lord of the harvest to send forth laborers into his harvest,'" he said. "And you forgot all about it even when you were on your way to a missionary meeting. Who knows what the result might have been, with all these young people assembled in Boston, if you had obeyed?"

A greater number of God's children are "buying up opportunities" for prayer in this way than we realize.

"How wonderful it would be," said a pastor in Ohio, "if prayer were visible and we could see it as it goes up to God. We should find people praying in places where we least expect it. There goes an old man driving a cart. He seems almost asleep, but do you see that stream of sweet incense going up from the cart? It is the old man's prayer, for he is talking with God as he moves slowly along. And look at that crowded trolley-car! Three streams are going up from it as it rushes along! Three passengers are praying—a pastor, a business man, and a woman. Yet no one guesses it save themselves and God."

> Frank Higgins was seldom on his knees, yet he walked with God. Christ was real and present—as were sinning men.—*The Assembly Herald.*

A Plea for Prayer Calendars

The best possible way to make prayer for missions definite, intelligent, and systematic is to make daily use of the calendars or year-books of prayer now issued by almost all denominations. In some cases these include both home and foreign missions; in others, separate ones are issued for each.

The fact that these calendars not only include the names of all the missionaries of the denominations but their stations and the special lines of work in which they are engaged, gives them an educational value as well as a spiritual one. "Our calendar is not only a roster of the workers at the front," says *The Missionary Survey,* "but a very complete mirror of the varied character of their work. One beauty about it is that as we use this little guide from day to day we are acquiring a knowledge of the great work in the field which could hardly be gained in any other way. One can not pray for God's servant and that servant's work without having his interest quickened in the whole cause."

In *Woman's Work,* Mrs. Noble C. King, mission-study secretary of the Woman's Board of the Northwest (Presbyterian), recently described a prayer calendar which must have given its owner a very wide knowledge of the whole range of work under the Presbyterian Board.

"I wish you might have seen a remarkable copy of the 'Year-book of Prayer' which I came across while attending the meeting of the Michigan Synodical Sociey," she says. "It belonged to one of their presbyterian treasurers. She had cut out every face of a missionary found in *Woman's Work,* if small enough, and pasted it opposite the name in the 'Year-book,' making note also of every reference in the magazine to that particular missionary. The booklet was full of faces and penciled notes, and indicated an acquaintance with our missionaries on the field and a definiteness in prayer that is most unusual. If more of our women used their magazines and year-books in this way, their interest would grow to be intense."

An Encouragement to Prayer

"While I was at home on furlough," wrote Mr. James D. Taylor, of Impolweni, Natal, to *The Missionary Herald,* "the advertising agent of a large business house showed me the filing system by which he keeps track of the business brought in by his various advertisements in different periodicals. Every word that goes out from his department is

after results, and these are carefully traced and recorded.

"As I think about it, it occurs to me what interesting reading might be found in an American Board file tabulating the results of the prayers that week by week are focused on different portions of the great world field, as the faithful constituency of the Board, following the guidance of the Almanac Prayer Calendar, sends out its thousands of wireless petitions for the missionaries and their work and their peoples."

It would not only make interesting reading but furnish a great incentive to prayer if, like the advertising agent, we could trace the results of our intercessions. This is not often possible, but occasionally the curtain is lifted and we see both sides—the petitioners at home and the blessings descending abroad. An example of this is found in a letter written by the Rev. C. L. Crane to *The Missionary Survey* from Luebo, the large and flourishing station of the Southern Presbyterian Church on the Kongo. It is dated June 25, 1914, and reads as follows:

"No doubt our friends and all who remembered us in prayer when our names occurred in the Calendar on April 8th, will be interested to know just how their prayers were answered. This was the birthday of our little daughter, Frances Dixon Crane, and no doubt her safe arrival and the subsequent recovery of her mother were largely due to the fact that our names were being mentioned at the Throne of Grace.

"The little one is an unusually strong and healthy child, quite a contrast to the mental picture that our people at home are inclined to draw of a baby born amid the adversities of Kongo life.

"A similar incident occurred in the case of little Eula May Cleveland, who arrived on the day her parents' names occurred in the Calendar of Prayer for Protestant Missions in the Kassai District.

"These are simply a few among many most remarkable demonstrations of the power of prayer on our field. We trust our friends will remember us more and more in their daily supplications."

"AND FOR ME"—AN APPEAL*

BY REV. CHAUNCEY GOODRICH, D.D.,
PEKING, CHINA

It was the great Apostle to the Gentiles that wanted the Ephesian Christians to pray for him. Hear him: "With all prayer and supplication, praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, *and for me.*"

Dear friends, we want you to pray *"for me."* Hence our desire for the Daily Prayer Calendar, and our gladness when we see it with *our* name set opposite a certain date, and know that on that day a good many thousand people on your side of the world who love to pray, and six hundred missionaries on our side, are offering up their petitions *"for me."* They will not forget to offer their "supplications for all the saints," but they will stop right in the midst of their morning watch and spend a little time praying for me, *just for me.* Can you guess that the tears dim the page as I write these words?

Paul wrote, "*And for me,* that utterance may be given unto me . . . to make known with boldness the mystery of the Gospel . . . that I may speak boldly as I ought to speak." He wants utterance, boldness, and grace to proclaim the mystery of the Gospel. How the words come down through the centuries as if he were writing from the mission field to-day!

"Utterance." I think I see the message *gripping* Paul's hearers, and all because it has gript him. It is the same blest mystery we preach—"Jesus Christ and Him crucified." Oh! pray that I may have utterance, and preach as I ought to preach.

* Condensed from *The Missionary Herald.*

Paul knew prayer as a mighty power, and he wants the Christians at Ephesus to help him in changing Asia Minor and in lifting up the Roman Empire. Your prayers, well beloved, are changing the same countries to-day; nay, they are belting and re-creating the world. I wonder if it is not as great a privilege (and so you can not come) to pray for your missionaries as it is to be here. . . .

Let me mention some of the prayers you will offer *"for me."* Prayers for—

Good cheer and a heart full of joy in the work.

Grace and wisdom to take proper care of the body, that it may be a fit instrument for service.

Help in learning the language (especially for all who have come to the field in the last three years), that the ideal and endeavor shall be nothing less than its mastery.

An unfailing sweetness of patience, that can "bear the fret of care."

An unconquerable perseverance; a daily infilling of love; a simple, but mighty faith; and grace to be constantly helping some of the weary ones who need to know the dear Lord Jesus.

A sane but undying optimism, to which the stars of promise gleaming in the heavens of the Bible shall be always shining in my sky.

Help to be a very human, very winning, very humble, and very faithful missionary.

And may the Lord reward you a thousandfold.

MISSIONARY ANNIVERSARIES OF 1916*

The year 1916 is marked by an unusual number of missionary anniversaries. Wisely used, these may be the means of arousing not a little interest in missions. The more important ones, like the centenaries of the founding of the American Bible Society, the birth of Fidelia Fiske, and the sailing of John Williams and Robert Moffat, may well be made the basis of an entire program. Those less important may at least be made the peg on which to hang missionary stories in the Sunday-school and Junior Endeavor Society. They may also be used with great power in the devotional service of women's missionary societies and Christian Endeavor and other young people's meetings.

Such incidents as the following will be found unrivaled, not only for developing interest in missions, but for deepening spiritual life: "The Blood Covenant of the Kumamoto Band," January 30th; "A Heavenly Village on Earth" (Metlakahtla), March 30th; "Kapiolani in the Crater," May 5th; "The Bible that Won Wakasa," May 20th; "The Infidel the Crocodiles Didn't Eat" (James Wilson), June 28th; "The Champion Bicycle Rider of the World" (Ion Keith-Falconer), July 5th.

The following list of anniversaries would furnish more than enough material for a story a week during the entire year. (Only those are given that this coming year celebrate the tenth, twenty-fifth, fiftieth, or other anniversary a multiple of five.)

JANUARY

1, 1886.—Death of Nathan Brown. 30th anniversary. See "Encyclopedia of Missions."

4, 1866.—James Chalmers sailed for the South Seas. 50th anniversary. See "Life of James Chalmers," by Lovett.

30, 1876.—Signing of the Christian Covenant by the Kumamoto Band. 40th anniversary. See "All About Japan."

31, 1686.—Birth of Hans Egede. 230th anniversary. See "Protestant Missions," by Thompson.

FEBRUARY

1, 1801.—Birth of Titus Coan. 115th anniversary. See "Modern Apostles of Missionary Byways."

8, 1801.—Birth of George Dana Boardman. 115th anniversary. See "Encyclopedia of Missions."

11, 1831.—Death of George Dana Boardman. 85th anniversary. See "Encyclopedia of Missions."

* For other suggestions in regard to missionary anniversaries see the Best Methods Department of THE REVIEW for January, 1914 and 1915.

14, 1831.—Birth of James Stewart. 80th anniversary. See "Stewart of Lovedale."

17, 1776.—Baptism of the first Labrador converts. 140th anniversary. See "History of Moravian Missions," by Hamilton.

18, 1781.—Birth of Henry Martyn. 135th anniversary. See "Life of Henry Martyn," by George Smith.

MARCH

7, 1836.—Birth of Bishop Thoburn. 80th anniversary. See "Picket Line of Missions."

APRIL

1, 1876.—Inauguration of Sunday as a day of rest in Japan. 40th anniversary. See "History of Missions in Japan," Vol. II, by Cary.

3, 1826.—Death of Bishop Heber. 90th anniversary. See "Pioneers and Founders," by Charlotte M. Yonge.

8, 1901.—Death of James Chalmers. 15th anniversary. See "Life of James Chalmers," by Lovett.

22, 1806.—Henry Martyn landed in India. 110th anniversary. See "Life of Henry Martyn," by George Smith.

27, 1876.—Mackay sailed for Uganda. 40th anniversary. See "Mackay of Uganda," by his sister.

MAY

1, 1816.—Birth of Fidelia Fiske. 100th anniversary. See THE MISSIONARY REVIEW, May, 1909.

8, 1816.—Founding of the American Bible Society. 100th anniversary. See "Encyclopedia of Missions."

14, 1891.—Death of Bishop Valpy French. 25th anniversary. See "Nearer and Farther East."

21, 1891.—Death of James Gilmour. 25th anniversary. See "Life of James Gilmour," by Lovett.

JUNE

2, 1901.—Death of George L. Mackay. 15th anniversary. See THE MISSIONARY REVIEW, August, 1901.

4, 1886.—Death of William Koyi, apostle of the Ngoni. 30th anniversary. See "Among the Wild Ngoni."

29, 1796.—Birth of John Williams. 120th anniversary. See "John Williams, the Shipbuilder," by Mathews.

JULY

4, 1881.—Opening of Tuskegee. 35th anniversary. See "Up from Slavery," by Booker Washington.

5, 1856.—Birth of Ion Keith-Falconer. 60th anniversary. See "Servants of the King," by Speer.

9, 1706.—Ziegenbalg and Plutschau, first Protestant missionaries landed in India. 210th anniversary. See "Men of Might in India's Missions."

16, 1836.—Birth of John E. Clough. 80th anniversary. See "Life of Clough."

21, 1841.—Opening of Lovedale. 75th anniversary. See "Encyclopedia of Missions" or "Stewart of Lovedale," by Wells.

AUGUST

4, 1841.—Birth of James Chalmers. 75th anniversary. See "Life of James Chalmers," by Lovett.

10, 1796.—Sailing of the *Duff* from London. 120th anniversary. See "Encyclopedia of Missions."

29, 1901.—Literary examinations abolished in China. 15th anniversary. See THE MISSIONARY REVIEW, January, 1907.

SEPTEMBER

6, 1851.—Last entry in Allen Gardiner's diary. 65th anniversary. See "Pioneers and Founders."

18, 1876.—Dedication of the Doshisha in Japan. 40th anniversary. See "Life of Neesima," by Davis.

30, 1816.—Ordination of Robert Moffat and John Williams. 100th anniversary. See "Modern Heroes of the Mission Field," by Walsh.

OCTOBER

18, 1816.—Robert Moffat sailed for Africa. 100th anniversary. See "Lives of Robert and Mary Moffat," by J. S. Moffat.

26, 1726.—Birth of Christian Frederick Schwartz. 190th anniversary. See "Protestant Missions," by Thompson.

NOVEMBER

17, 1816.—John Willimas sailed for the South Seas. 100th anniversary. See "John Willimas, the Shipbuilder," by Mathews.

30, 1841.—Founding of the Edinburgh Medical Missionary Society. 75th anniversary. See "Encyclopedia of Missions."

DECEMBER

19, 1856.—Birth of Adolphus Good. 60th anniversary. See "A Life for Africa," by Parsons.

31, 1891.—Death of Bishop Crowther. 25th anniversary. See "Life of Samuel Adjai Crowther," by Page.

THE PANAMA CONGRESS

"IF this counsel or this work be of men, it will come to naught; but if it be of God ye can not overthrow it."

The Congress on Christian work in Latin America, which is to be held in Panama next month, has been severely criticized from two opposite viewpoints.

1. "The Church that made the Panama Congress famous" has been the phrase applied to our Protestant Episcopal brethren. In spite of the fact, or because of the fact, that this Church has so strongly emphasized the union of Christendom into one Church, the discussion over cooperation in the coming congress has split the Board of Missions and threatened still more serious division.

Members of the high church party have contended that the Congress was nothing more nor less than an attack on Roman Catholicism, and as such made enemies of those who might some day become friends. This party apparently prefers the friendship of the papacy to that of evangelical non-conformists.

The broad church party, on the other hand, has held that the sympathy of the Protestant Episcopal Church is with other Protestant workers, and that much is to be gained by uniting with them in the study of conditions, methods, and needs of Christian work in Latin America. When the Board of Missions voted to participate in the Congress, Dr. W. T. Manning and others resigned, making threats to carry the matter before a special meeting of the House of Bishops. Meanwhile, Bishop Kinsolving, of Brazil, Bishop Brown of Virginia, Bishop Lloyd and many other clergy and laymen are praying and working for the success of the Congress and for the regional conferences that are to follow.

2. The other criticisms have come from those who fear that there will be too little criticism of the Roman Catholic Church in Latin America. Some look upon the Pope as Anti-Christ, and hold that no denunciation and opposition can be too decided and forcible. These object to the term, "Congress on Christian Work," in place of "Missionary Conference," fearing lest Roman Catholics may join in the deliberations. As might be expected, only fierce opposition to the Congress has come from Roman Catholics, who have attempted to prevent it being held in Panama. Some Christians, both in Latin America and in North America and England, have misunderstood the declaration made by the committee to define the "spirit" of the Congress. None who have been behind the scenes in the meetings of officers and committees could doubt that the spirit that animates those preparing the program and reports is the spirit of Christ. Honest difference of opinion is welcomed as a preliminary to possible harmony. There is manifestly no spirit of compromise with forces antagonistic to Christ and evangelical mission work; nor any suggestion that unpleasant facts concerning moral and spiritual conditions in Latin America be covered up or excused. There is, however, the avowed purpose to approach the problems and people discust in the Congress in a way that does not savor of bitterness or unnecessarily antagonize those who may be won to Jesus Christ. Hatred of sin,

wherever found, must be exprest, but the overcoming spirit of Christian love must dominate.

If those truly loyal to Christ, but who hope for external union, can see in the coming Congress a means of advancing the Kingdom of God, surely they will not hold aloof. And if those strongly antagonistic to Roman Catholicism can see in the Congress a means of combating and overcoming the moral and spiritual evils that exist in church and society in Latin America, they will not refuse their support.

Let Christians everywhere earnestly pray that God will guide the officers of the Congress not in our way but in His way.

AMONG PRISONERS OF WAR

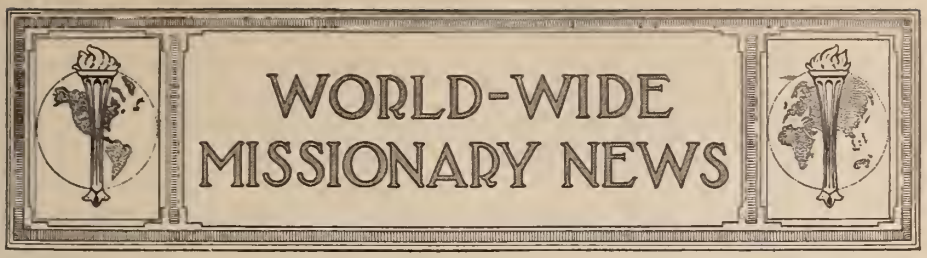
ONE of the great opportunities for good presented by the European war is that offered for Christian work among prisoners. Germany alone claims to have three million allied soldiers in her prison camps and two million of these are said to be Russians. If evangelical Christian truth can be presented to them in their extremity, when they are away from the autocratic influence of their "Orthodox" priests, what great numbers might see the truth of the Gospel without the obstructions met with in Russia. The prisoners who can read are eager for literature in the Russian language. A million Gospel tracts and a million copies of the Gospels would be a great blessing, the influence of which might extend far and wide in Russia at the conclusion of the war and the return of the prisoners. Officers of the army as well as peasant soldiers can in this way be brought under the influence of evangelical truth. Christian evangelists were for a time permitted by the Germans to work among the prisoners, but this privilege has now been withdrawn. Mr. N. Rudnitzky writes in "The Scattered Nation" of visits to prison camps and hospitals where he was able to speak through an interpreter, distributed thousands of New Testaments and a number of tracts which the men eagerly accepted. Some of the Russian officers asked for complete copies of the Bible.

A representative of the International Y. M. C. A. is now permitted to do some work among the allied prisoners in Germany, but no extensive mission has been permitted among the Russians. A Swedish minister, Dr. Gudmar Hogmar, has been enabled to visit some camps containing 15,000 prisoners, near Berlin, but was unable to do any missionary work there. Christians in America may well pray that this unprecedented opportunity to reach these millions of Russians may speedily be made available by the cooperation of German authorities and Christian neutrals.

Pastor Fetler, who is at present exiled from Petrograd, has been working diligently in behalf of his fellow Russians, who are now in Austria and Germany, and has sent over 100,000 Christian tracts in Russian for distribution among the prisoners. Two of these tracts are the translations of "Certainty, Safety and Enjoyment," by George Cutting, and "Fact, Faith, Feeling" by Rev. F. B. Meyer. The American Tract Society and the Student Movement are cooperating in the work. Pray that these tracts may bring light and life where they are so greatly needed.

VOLTAIRE'S PREDICTION

More than a hundred years ago Voltaire declared that there would not be a copy of the Bible on earth in a hundred years. Voltaire is dead, and one may barely recall the date of his death. The Geneva Bible Society is using the very printing-press on which his infidel prophecy was issued. To-day 400,000,000 copies of the sacred Scriptures, in fully 500 tongues, are in circulation, like leaves in the forests for multitude, scattered for the healing of the nations.



THE WORLD AND THE KINGDOM

After a Century

ONE hundred years ago, nearly every country in Asia and Africa was closed to the Gospel; there were almost no missionaries; now there are 25,000 Protestant Christian missionaries in foreign lands.

Then, the Bible had been translated into 65 languages or dialects; now, into more than 500.

Then, there were contributed a few thousands of dollars a year; now $30,000,000 are given to foreign missions by Protestant Christians.

Then, there was no native ministry; now, over 112,000 pastors, evangelists, Biblewomen and other native Christians helpers.

Then, there were no single women missionaries; now, there are over 6,000.

Then, there were a few mission schools started; now, there are over 35,000 Protestant schools and colleges with nearly 2,000,000 pupils.

Then, there was not one mission hosnow, there are 160 publishing houses and mission presses, and 400 Christian periodicals published on the mission-field.

Then, no Protestant denomination, as such, was committed to foreign missions, excepting the Moravians; now, every respectable denomination has its home and foreign missions.

Then there was not one mission hospital, orphanage, or other charitable institution; now 700 mission hospitals, and over 500 orphanages and asylums.

Then, Judson, Carey, and Morrison had to labor from seven to ten years for a first convert; now, there are more than 120,000 Protestant Christians added to the churches in heathen lands every year.

A New Watchword

REV. GORDON POTEAT, going to China, explains his purpose as follows: "The Standard Oil Company has adopted the slogan, 'Standard Oil tin in every village in the Orient'; the American Tobacco Company is using the motto, 'A cigaret in the mouth of every person in China'; so I, as a promoter of the Church of Jesus Christ, have taken the watchword, 'Christianity and its teachings in every hamlet within the boundaries of the Chinese Republic.'"

Prayer, Peace and Unity

FOR the Week of Prayer, January 2 to 8, 1916, the Federal Council of Churches has issued a call, addrest "to the Churches of Christ in America and to the People of God in Every Nation," from which we quote the following:

"As the sin of war is more evident now than ever before in human history, so is the help which can come only from God more vitally essential than ever before. As it is impossible to overstate the horrors of war, so we may be profoundly grateful that it is impossible to exaggerate the power and grace of our God who invites us to cry unto Him for help.

Yet no sooner do we begin to cry to Him than we are confronted with the unspeakable sorrow of a divided Christendom. Christians are grouped into many bands under different names, suggesting the sway of the human spirit rather than that of the divine Spirit.

Surely, praying people of every race

and tongue in all the earth will fall down before our God in the opening of the new year and beseech of Him for these overshadowing objects of intercession, Peace and Unity."

The Federal Council has also prepared a course of 13 Sunday-school lessons on Peace which are assured a circulation of 3,000,000 or more.

The Universal Religion

WHY is Christianity the universal and final religion.

1. It is the only religion that recognizes the universal brotherhood of man.

2. It denies the existence of, and therefore overturns all racial, national, and sex barriers.

3. Its leader and inspirer, its Lord and Master, is not the son of any nation or of any people, but is "the Son of Man."

4. In its purpose, in its promise and in its command, it is the universal religion.

5. It is the only religion that needs no temple, no cathedral or special place for worship.

6. Its sacred Book is the only one that can be translated, for spiritual profit, into all the languages of humanity.

7. As a universal religion, it has begun to hold the dominant place in the world of international law, culture, and morals.

8. It presents the highest and most comprehensive idea of God.

9. It offers the highest ideal of character and gives the highest ideal of redemption.

10. It offers the highest and most conclusive proof for its finality and absolute truthfulness—individual experience.

SAMUEL M. ZWEMER.

Stagnant Blessings

THE blessings of life are a great deal like a system of water works. The water is pumped from the river into a great reservoir to obtain a pressure which will force it into the pipes. If it simply lies there it soon becomes stagnant and unfit for use. The mains are filled only that they may fill other smaller pipes, which run into the homes. The great end of that system is to supply those who need water.

So blessings which tarry long with the receiver become stagnant. We are filled that we may fill others, and pass along the line the results of our privileges and opportunities; and not until the last unregenerated heart of man has had poured into it through us the blessings of the Gospel, will the great river of salvation have fulfilled its mission.—*Zion's Herald.*

The Fellowship of Reconciliation

THE international movement for a *Fellowship of Reconciliation has spread to the United States.* This Fellowship, which has taken root in the warring countries of Europe, was discust by a group of about 100 men and women, at Garden City in November. The purpose of this Fellowship is to interpret the teachings of Christ and to apply them in practical life, and those who join refuse to take part in war under any circumstances. In this attitude, they believe, lies the only hope of escape from the present world condition of strife.

Some 60 American men and women, from circles both inside and outside the churches, exprest their desire to enter into full membership.

NORTH AMERICA

The Chinese Ambassador a Christian

V. K. WELLINGTON KOO, the new Chinese Ambassador to the United States, is a graduate of St. John's University, Shanghai, a college of the Protestant Episcopal Church. In 1904, he came to America, entered Cook Academy, and after taking two years in one and graduating with high honors, he entered Columbia University. From there he returned to China to become secretary of Yuan Shih Kai. While in Cook Academy he was a member of a

Bible class in the Baptist Church at Montour Falls and attended church and prayer meeting. Professor Norton, now of Elmira College, who was formerly president of Cook Academy, states that while he was there Mr. Koo made public confession of his faith in Christ.

New Baptist Secretary

THE American Baptist Foreign Mission Society has chosen Rev. Joseph Chandler Robbins to be associated with Dr. James H. Franklin in the foreign department. Mr. Robbins is a graduate of Brown University, and of the Newton Theological Institution, and went to the Philippines as missionary in 1902, where he served seven years. Since his return to America he has served successively as traveling secretary to the Student Volunteer Movement, joint district secretary for New England of the Missionary Societies, and is now college secretary of the Volunteer Movement.

Dr. Fred P. Haggard recently resigned the secretaryship after fifteen years of efficient and consecrated service.

Laymen's Missionary Campaign

THE national missionary campaign is showing gratifying results. In many places the enrolled membership (and this means actual paid registration) is nearly double that in the same cities during the campaign of six years ago. Should this rate of increase be maintained, the total of delegates to the 75 conventions in every part of the United States will be 150,000 men. In Detroit, 1,703 men were enrolled; in Buffalo, 2,013; in Pittsburgh, 2,712. Chicago with 4,556, broke the record with the largest registration for a men's religious convention in the history of the country. One of the Baptist churches in that city sent 110 men as delegates out of a membership of 225.

The following comment on the Boston convention may be taken as typical:

"The preparatory support of the convention developed a splendid degree of interdenominational cooperation which continued throughout the meetings. It also brought into action denominational responsibility in friendly competition. The convention was a remarkable school of instruction in facts from the mission fields at home and abroad and in local church methods. It was practical and never hysterical, but was profoundly inspirational and stirring in its appeal to the Christian manhood of our churches to get the vision of the world-need and opportunity, and to meet that need and opportunity with full self-investment. Great-hearted, large-minded men brought the messages that gripped the attending delegates."

Missions at the Congregational Council

AT the biennial meeting of the National Council of Congregational Churches at New Haven, Connecticut, returned missionaries, driven out of Turkey, eyewitnesses of the horrors perpetrated there, corroborated the record of atrocity that has already received such wide publicity. The plant of churches, schools, seminaries, colleges, and hospitals built up by Americans in Asiatic Turkey, the value of which is estimated at $8,000,000, has been wrecked and the native pastors, teachers, and professors tortured and slain or driven out to perish by hunger or the sword.

The exiled missionaries of Turkey predict for that country a similar awakening to that which has already come to pass in China.

Prominent Turks even to-day express a higher estimate of Christianity because of its heroic philanthropy in the present crisis.

A resolution of protest was addrest to the President of the United States.

Missions of the Mormons

IT is reported that the Mormons have some two thousand missionaries scattered throughout the world. An American minister, after a tour of observation

and work through Northern Utah and Southern Idaho, urges that no time should be lost in presenting the truth to these deluded people. At a meeting in Salt Lake City he heard the way of salvation summed up in these terms: (1) tithing; (2) obedience to the priesthood; (3) feeding the poor; (4) observing the sacraments and fasting. This, he says, is the essence of the Mormon Gospel; it is salvation by works. Alongside of these religious "principles" the people exhibit a dense ignorance of Holy Scripture and Christian faith and practise as properly understood.

A Chinese Missionary to America

REV. L. T. HUEN, pastor of the Chinese Baptist church in San Francisco, is said to be an earnest, spiritual preacher, and a tactful, lovable man. In his boyhood he was a pupil in the Baptist school for boys in Canton. Later, while engaged as a teacher of the language, and rendering volunteer service as a preacher, his rare gifts as a speaker were discovered, and in response to the inner voice and the outward call he consecrated his life to preaching. Seven years of faithful service were given to evangelistic work in the far interior of the Kwang Si Province, and eight years as pastor of the Baptist Church of Hong Kong, where he was greatly beloved. His marriage with a young Christian woman, unlike the ordinary Chinese wedding, was one which followed mutual acquaintance, and was accompanied by mutual affection. Seven bright, promising children blest this happy union. This interesting family had to be left behind when Mr. Huen came as a foreign missionary to America.

LATIN AMERICA

Culture in South America

MADAME BLANCHE BARALT of Havana, who has been lecturing at the University of Wisconsin and other educational institutions of the middle west, sets forth the great cultural progress which has taken place in South America within five years. Buenos Aires has become the Paris of the southern hemisphere. Three opera companies draw there the greatest singers in the world, and the city has produced Herman Bomberg, composer of "La Mort de Jeanne d'Arc," "Elaine" and other operas of renown. The well-known composer, Reynaldo Hahn, is a product of Caracas, Venezuela. Rebecca Matto de Iniguez, daughter of the Chilean ambassador to France and Italy, has won with her sculptures the backing of her own and of other governments. There are publishing houses in all large South American cities. Many French firms have established branches there, and French and Spanish literature is widely read by the educated people. The freedom of women is increasing. In Buenos Aires there are 80 women's clubs engaged in educational and philanthropic work. The National Council of Women in that city has departments for work in child labor, welfare, education, suffrage and legislation.

A Revival in Yucatan

A SERIES of special services which had been held in Merida, Yucatan, Mexico, closed with the reception of 14 new members. One of these who asked the privilege of speaking was heard gladly by both preachers and the people. He told how he once incited the children of a Catholic school, of which he was a director, to stone the Protestant Church in Muna. He said privately that he taught a group of young people to sing: "Away with the Protestants." This man is a man of ability, both as a public speaker, and as a writer for the newspapers. Rev. J. T. Molloy writes:

"The past months have been months of intense work, but it is a joy to see that the work has been attended with such manifest success. One of the special advantages of these revival services is the training of the native preach-

ers. One of the best of the men told me he had not known till this year, and in these revival services, that one should urge men to confess Christ and make public profession of faith in Him."

Open Doors in Colombia

"WE are profoundly thankful," writes Rev. T. E. Barber, "for the change that is taking place in all parts of the country in the attitude of the people toward the Gospel. Since the first of last March I have made three long itinerating trips and one short one, visiting many towns, and in all parts I found the same eagerness to hear the Word and to ask questions. Two and three years ago in those same towns, many being important centers, it seemed impossible to get an opportunity to speak to the people. We thought we were doing well if we were able to sell a few Bibles and have a few personal conversations about Christ and His word, but in these recent journeys I have spoken to crowds in the streets, in the stores, in the public squares, in halls, clubs, private homes and in shops, and have seldom been molested in the least; always the best of attention was shown on the part of the listeners. As one of our colporteurs recently wrote me: 'Truly the seed is good and does bring forth fruit.'"

Five Years' Work in Brazil

THE first Communion service of the Presbyterian congregation at Rio Negro, Brazil, was held on Sunday morning, August 15th, the fruit of five years of work in that city. Rev. C. A. Carriel writes of the significance of the occasion:

"You who have always lived where the church spire was seen among the buildings of the town when you came to it, and you who work in fields where men accept the Gospel by thousands, perhaps can not conceive of the impressive experience of partaking of the Lord's Supper, for the first time, when your church has 10 members, and has just received by profession half of its number. Our dear Latin brethren, who give vent to their feelings, had difficulty in keeping back tears of joy. We all thought of the first meeting in Rio Negro five years before. We had scattered handbills and given personal invitations; we did not know who would come, nor what would happen. When it was time to begin, no one was there, and very few encouraged our first efforts. But God did, and the events of these recent days have given the missionary a new conception of His love and power."

EUROPE—GREAT BRITAIN

The War and British Missions

THE widespread nature of the mission centers of the London Missionary Society's work has naturally brought its missions into connection with the war at many points and in varying ways. Few societies can have been touched at more points than this historic Society. The very mention of the fields in which the Society is engaged suffices to confirm this—Polynesia, Papua, Madagascar, Central Africa, South Africa, India, and China—all these have felt, directly or indirectly, the far-reaching effects of the present war.

The London Missionary Society, recently exprest its gratitude to God for the knowledge that throughout its Southern Pacific field of enterprise it has not to chronicle either loss by death due to war, or by the withdrawal of Christians from missionary influence on account of the strain imposed upon Christian loyalty by the European conflict.

In Central Africa, the incursions of German forces into Rhodesian territory necessitated the migration, for the time being, of missionaries and natives living in areas occupied by the L.M.S. The German arming of the natives also created a danger which might have been very serious had it spread widely. Fortu-

nately the hand of the British Government and the influence of the missionaries were sufficiently strong to keep the natives well under control, and here, also, apart from slight material damage, the L.M.S. gives thanks again to God for His protecting mercies.

Demand for Khaki Testament

THE Scripture Gift Mission continues to distribute in large quantities the little khaki-bound copies of the New Testament and the Gospel among the soldiers, but the demand exceeds the supply. One of the workers at the front writes:

"The Testaments came while we were in the trenches. I was not long in giving them out—in fact the demand was far greater than I could supply. I had to give away my own Testament. I wish you could have seen the men reading them afterward in their dug-outs. Now other companies of our battalion are asking me for them."

Another writer says:

"I have visited the fellows in over 100 tents in our camp here, and I now propose (D. V.) to visit some of the camps outside. It is very encouraging to enter a tent and ask the fellows if they would like a Testament or Gospel, and then to see several of them hold out their hands and to hear them say, 'Ah! yes mate, I'll have one of those. Thanks.' Last Sunday a man in the R. F. A. told me that the men in his battery up the line actually fought to get the Testaments and Gospels."

THE CONTINENT

Jewish Missions in the War Zone

ALTHO most of the mission stations of the London Society for Promoting Christianity Among the Jews are in the war zone, the secretary, Rev. E. L. Langston, reports: "In spite of the war, only two of our stations, *viz.*, Cracow and Lemberg, have had to be entirely closed; and as they were only one-man stations, they were consequently not of the same importance as the others.

"In Warsaw, during the past three years, we have had more success than we have had in any mission station during the 107 years of our society's history.

"Not only has there been an awakening among the Jews in Russian Poland, but there is a remarkable evangelical movement among the Poles. Mr. Langston was in Warsaw last year, just before the war broke out, and he came in touch there with a Pole who told him that he regularly had meetings of from fifty to sixty Poles, and that there was a real spiritual awakening among them."

At Bucharest, the capital of Roumania, the Society has two large schools, attended by over eight hundred girls. The colporteurs are going up and down that country and being received most warmly on the part of the Jews. There have never been such opportunities in all the Society's work in Roumania as to-day.—*London Christian.*

A Bulgarian Christian Campaign

ATTENTION has been called to the Bulgarian city of Varna by the Russian attack upon it; but news of another sort comes from Rev. E. E. Count, a Methodist worker in Bulgaria, who writes: "Following a stirring revival at Varna, the Methodist Episcopal Church in that city has ben taxed far beyond its capacity. Special revival services have been conducted on lines similar to those followed in America. At some of the meetings thousands were turned away. Great interest and unusual consecration were shown. The pastor of our Varna Church was assisted by Abraham Silverstein, a converted Jewish evangelist of marked ability."

The congregation had outgrown its church, and, as a result of sacrifice and persistent canvassing for funds, the people are worshiping to-day in a well-equipped building, with doubled capacity, valued at nearly $5,000. Altho it is

a self-supporting church, war conditions have seriously interfered with its finances, and the congregation is carrying a debt.

MOSLEM LANDS

Spiritual Victory in Suffering

EVERY missionary who has passed through the recent horrible experiences in the near East bears witness to the power of the living Christ to sustain and comfort the Armenian victims and their missionary friends.

A missionary's wife sends word that even among the scattered groups of Armenians, half starved and absolutely hopeless, the faith of the martyrs is unquenched. As she approached groups of woman seated by the roadside, bowed in dejection, she heard the phrases on their lips, "Lord, I wait for Thee," "Lord, we hope in Thee."

The wife of another missionary who shared in the terrible flight from Van across the Russian border, bears witness that a spiritual exaltation came upon the Armenian Christians in the hour of death and upon the missionaries in the hour of their deepest danger. Christ was never more real than to this group of His bruised and suffering followers.

The missionaries who are in this country are eager for the hour of their return. Exile and their enforced sojourn here are but momentary. Now, as never before, we can claim Judson's immortal words in this midnight hour, "The prospects are as bright as the promises of God." Christ lives, a vital reality in the hearts of the broken Armenians, of brave missionaries, and of His faithful servants in all our churches, who, undismayed, are waiting for the dawn.

Consolidation of Relief Committees

THE Presbyterian Board of Foreign Missions announces that the Persian War Relief Fund has united with the Armenian Atrocities Committee and the Syria-Palestine Relief Committee. The combined combination is called the American Committee for Armenian and Syrian Relief, of which James L. Barton is Chairman and Samuel T. Dutton Secretary. This Committee will administer relief in Turkey, Persia, and the Caucasus; a relief commission has sailed and will operate from headquarters in Tiflis, Russia. Only money can be sent; no supplies can be shipped, and everything needed by the sufferers can be purchased on the field.

When the Persian Committee closed its books on November 20, 1915, including a grant which the Red Cross Society sent to Persia, it had received $70,441, which has been cabled out to the Field Treasurer in Tabriz in various sums since last March. Contributions for sufferers in Turkey, Persia and the Caucasus should be made payable to the order of and sent to Charles R. Crane, Treasurer, 70 Fifth Avenue, New York City.

Recent News from Turkey

A MISSIONARY correspondent from Constantinople writes: "The government will not allow any further work to be planned specially for the Armenians, and insists that any money to be used for relief work must be handled by the Turks themselves. The Armenians must be taught that they have no friends in the world and must bow to the will of their former masters. Much of the Red Cross work has now ceased in the provinces because the refugees have been massacred, and onerous restrictions render it impossible. Many medicines can no longer be obtained, such as castor oil and iodine; and quinine was exhausted long ago. The work here in Constantinople has been mainly for the wounded, but now we must think of the whole people, which will include the Moslems, because where the Armenian or Christian population has been wiped out the Moslems themselves will be in dire distress. For example, in Aintab

not a man remains who can shoe a horse, do a bit of iron work, build a house, bake a loaf of bread, or work at any one of many other trades. . . ."

Marsovan Girls Rescued

THANKS to the pluck, perseverance and persuasive powers of two American women, backed by a good sum of money, 41 of the 63 young Armenian women who were taken away from the American Board's mission premises in Marsovan, Turkey, last August are safely back in that city. To Miss Charlotte R. Willard, a Smith College graduate, who is at the head of the Girls' Boarding School in Marsovan, and to Miss Frances Gage of the International Y. W. C. A. is due the credit for this spectacular rescue.

British Missionaries Leave Persia

IN consequence of the disturbed state of Ispahan, some twenty Church Missionary Society missionaries have had to retire to Ahwaz, which is in southwest Persia, and within easy reach of the British force operating in Mesopotamia. They arrived at Ahwaz on October 4th.

The Persian and Armenian Christians in Ispahan have faced the situation with great courage. Some of the missionaries whose furlough is due will probably return to England; others will proceed to Bombay and engage in some work in India till they are allowed to return to Persia; and several of the doctors will take up posts in connection with the troops operating in the Persian Gulf.

Suffering in Urumia Continues

THE general need in Persia has been greatly increased by the arrival of some 25,000 Nestorian refugees from over the Turkish border. The latest report from Urumia states that it has been almost impossible for the people to secure any restitution for the losses which they have suffered, and that they are just about where they were in June. The mass of them are without any provision for the winter. Little or nothing has been done to provide them with clothing or household goods, or food. The houses of many are in ruins and those of others have been greatly damaged by the depredations of the Mohammedan villagers. It would be a conservative estimate to state that at least 15,000 Christians of the people living in Urumia face the winter without any provision in food, or fuel, or clothing.

Dr. W. A. Shedd, looking back on the terrible experiences of last winter and spring in Urumia, is profoundly impressed by the missionary value of the relief work that was done.

Armenian Refugees in Cairo

REFERENCE has been made in the REVIEW to the arrival in Egypt of 5,000 Armenian refugees from the country around Antioch. The story of their long and courageous defense of themselves in the mountains against the Turks, and their escape to Egypt in a French battleship has been touchingly told by the native pastor who led the company, and translated by Rev. Stephen Van R. Trowbridge. The latter writes from Cairo: "The refugees are in a most destitute condition, without proper clothing for the colder weather which is coming on at the seashore, without changes of undergarments, without towels, without soap, without plates and spoons—in short, they escaped with nothing more than the ragged clothing they had on in their mountain fastness. I do hope and pray with all my heart that friends throughout America may be led of God to make some generous gift for these people. Bibles have already been supplied by the British and Foreign Bible Society. The most urgent need just now is for milk and proper food for the sick and the babies."

INDIA

Christianity and the "Untouchables"

THE mass movements toward Christianity among the outcastes in India are bound to affect in time the

structure of the whole caste system. But that caste is still a very live issue is evident from the report from the Mainpuri district, where missionaries have been at work among the sweepers, the people whom other Indians dread to touch. If it is necessary for another Indian to pass close to a sweeper, he will carefully gather his flowing garments about him, that by a chance touch they may not become defiled.

One member of the mission writes: "Yesterday I was in the midst of a small group of Christians in their village. Standing by were about twenty-five caste people. Suddenly there was great crying out and confusion. I looked up to see that a little Christian girl in her play had run into the midst of these people, and a man was angrily shouting: 'She touched me, she touched me!' The small mud huts in which they live are always situated on the edge of the village, a little apart—they are a separated people, 'the untouchables.' One not infrequently in their prayers hears this petition, 'O God, make us men as other men.'"

The Breaking of Caste

HUNDREDS of young Indians have gone to Europe and America in pursuit of modern scientific and industrial education. Indeed, so numerous are the families affected that public opinion has compelled the Brahmans to ordain that no loss of caste shall result from going abroad for education. In time all classes of travelers will be exempted. To obviate the difficulty of the eating of forbidden food the Hindus have organized a steamship line—the Indian Peninsula Company—between Bombay and London. On board the ships of this line Hindu caste rules are studiously observed. Caste rules prohibit people of different castes dining together. These rules, however, are broken by the rising generation in schools and colleges. The students, defying the cold and calculating conservatives, use the school and college buildings for dinner parties, where Hindus and Mohammedans, Christians and Jains, Buddhists and atheists break bread together. These things are helping to break down obnoxious rules.—BASANTA KOOMAR ROY, in the *Century*.

Buddhist Priests Oppose School

BUDDHISTS in Burma are beginning to feel that Christianity is a menace to them. H. W. Smith, of Mandalay, writes that there has been a great drop in the numbers in the school there, owing to the strong opposition to Christianity that has developed since the publication of the little book, *Buddha, Buddhism and Burma,* which is issued by F. D. Phinney and Dr. John McGuire. This little book gave a clear, tho brief, explanation of the doctrines of Buddhism as taught by its founder and as practically believed by Burmans. It was intended primarily for globe-trotters, but attracted the attention of Buddhist monks, who greatly resented it. The missionaries are not particularly grieved over the opposition. They find opposition easier to meet than indifference. Neither does the dropping off in the attendance at the school greatly disturb them, for they feel sure it will be but temporary. The school conducted by the Buddhist priests is poor in scholarship and discipline, and has consequently poor examination results. This fact will keep it from long retaining the boys whom it has managed to persuade to leave the mission school.—*Watchman-Examiner.*

German Missionaries in India

WE notice that both *The Tablet* and *Catholic Missions* plead earnestly against the German Jesuit missionaries in the Bombay Presidency being included in a general order for the deportation of German missionaries from India. The former admits that there have been notorious acts of overt disloyalty on the

part of Germans in India, but it asserts that no cause exists for suspecting these German Jesuits of Bombay, who have worked silently and unobtrusively "without meddling in affairs which did not concern them," and have won the confidence alike of the people and the officials. Father Hull is quoted, writing in the *Bombay Examiner,* as affirming that they stand above all suspicion, and urging that in fairness the government ought to explain that their deportation is merely consequent upon a general order and not due to any betrayal of their trust or abuse of their position. The Jesuit fathers themselves, of whom 95 out of 124 are Germans, are said not to have complained, and to have discouraged their people from taking up the cudgels on their behalf. *Catholic Missions* says that these missionaries as Jesuits are, as a matter of fact, exiled from Germany, and that between them and English Catholics a strong bond of sympathy has been established.—*C. M. S. Gazette.*

"Name" and "Deed" Christians

IN India the natives make a distinction between "name" and "deed" Christians. One of the "deed" class, whose enemies tried to poison her because of her change of faith, is thus described: "When her mother kissed her, stroked her face, spoke of her love for her, and finally, falling down, wept at her feet and kissed them, begging her to return home, I wondered if, loving my dear mother as I do, I could have had strength to put Christ first. But she did, and the day she was baptized was one of great joy to us all."

CHINA

A Gift from Yuan Shih Kai

WORD has recently come to the Methodist Board of Foreign Missions from Dr. H. H. Lowry, to the effect that Yuan Shih Kai, President of the Chinese Republic, has just made a gift of $2,000 to Pekin University, and has pledged himself to contribute this amount annually to the institution.

Pekin University was started by Methodist missionaries, and has been a denominational institution up to the present time. Plans are nearly consummated, however, for a union university, which is to be jointly controlled by the Board of Foreign Missions of the Methodist Episcopal Church, the Board of Foreign Missions of the Presbyterian Church, the American Board of Commissioners for Foreign Missions, and the London Missionary Society.

Lepers Print the Bible

"ONE of the departments of industrial work in connection with the Church Missionary Society Leper Compound at Pakhoi, in South China, is that of printing.

"As the first edition of the Bible is now out of print, the leper men revised the whole Bible according to the latest translation in colloquial character. Is it not marvelous that God can use leper lads to send out His holy Word for the salvation of China? When the legless Ng A-Po was correcting the proof-sheets of the Old Testament, he worked so hard that he became tired out, and by the doctor's orders had to stop. He was grieved not to be able to finish it. He was healed and restored as by a miracle, and now the whole Bible is in print again and almost ready to go out on its mission of salvation."—MRS. HEPWELL.

Effects of the European War

A MISSIONARY writes home: "Whereas many of those who were best acquainted with conditions feared that one of the great effects of the war in Europe would be to alienate the sympathy of the Chinese from the work of Christian missions, and possibly to disturb the faith of the Chinese Church, no such untoward events have to be chronicled. Contrariwise, our Fukien mission has been feeling to the full the effect of the great evangelistic campaign which

has been carried on there. In other centers, too, the desire of the educated and commercial classes to understand more clearly the meaning of the Christian message has deepened our responsibility and increased our opportunities. Our medical mission in China is, however, affected. Four doctors from our missionary hospitals of China are at the present time serving with the forces, under the conviction that, for the time being, the call of need in relief of human suffering was greater in the war area than anywhere else, and that it was their duty to go where the call was most urgent. All these are hoping ultimately to return to their fields of labor. May God preserve them for this outstanding service."

Dr. Hunter Corbett—Hero

FIFTY-TWO years a missionary in China, and eighty years of age, are figures applying to that grand Presbyterian hero, Dr. Hunter Corbett. To celebrate these anniversaries a movement is on foot to raise $19,000 for a memorial, in the form of a building for the Boys' academy at Chefoo, which was founded by Dr Corbett 50 years ago. It is hoped to make this a birthday testimonial on December 8, 1915, the birthday anniversary, and be able to lay the corner-stone on April 20, 1916, the fiftieth anniversary of the opening of the academy. All offerings for this purpose may be sent to the Foreign Board, 156 Fifth Avenue, New York. It will be remembered that Dr. Corbett was moderator of the General Assembly in 1906, on the occasion of a visit to his native land.

Chinese Slave Girls

THE *Malaysia Message* reports that Canton has forbidden slavery, and any slave-girl who applies to the police is received and educated. Those who can see are sent to the "Government School for Rescued Slave Girls," and at the urgent request of the former chief of police, Mr. Chan King Wah, the blind girls of the singing class were committed to the care of missionaries. A temporary mat shed was provided by the government for their shelter until a new permanent building was recently completed. This is known as the "Ching Sam" school, and was built with money contributed by a wealthy Chinese gentleman.

JAPAN—KOREA

A Prisoner and the Bible

"FROM Nishimura Koneshin, who was dead in sins and was raised to newness of life through the light of Christ." So begins a letter recently received by Rev. Dr. Albertus Pieters, of the Reformed Church Mission in Japan. It is a striking illustration of the power of the Bible, without human agency, to transform a life. The writer is serving a fifteen year sentence in a Japanese prison. His motherless boyhood was distinguished for wickedness, so that his father placed him in the Doshisha University. There the Bible teachings apparently made no impression upon him, and he went from bad to worse, being repeatedly imprisoned and growing more and more hardened. In 1909 he was sentenced for his present term, and began to think soberly of his sins. He says: "I got a Bible, and began to read it with the greatest sincerity and earnestness." He was soundly converted, and now longs to devote the remainder of his life to God's service.

A Loyal Church

WHAT the *Japan Evangelist* says of the loyalty of the Japanese Church to evangelical Christianity makes imperative a more careful insistence upon evangelical loyalty in the *personnel* of our theological seminaries and Christian colleges:

"The church in Japan is remarkably sensitive to the main currents of universal Christian life and thought, and is far more influenced by them than by Buddhist and other Oriental thought.

If the Church in other lands remains vigorous and sound, it will be a virtual guaranty of the vigor and soundness of the Japanese Church. The day has passed when every wind of doctrine can disturb the leaders or even the rank and file of the Japanese church. The last decade of the nineteenth century corresponded in their experience with the stormy days of adolescence when many Japanese Christians sold their birthright. Now every year makes less and less likely any wide divergence from the tested verities of historic Christianity or any splitting off from the Church Universal."

A New Open Door

ONE of the most interesting new features about mission work in Tokyo is the permission given by the Japanese Government for a Baptist woman missionary to visit the public schools. At the request of the government she had gone to Tohoku to assist in famine relief work. When she returned and gave her report, the officials told her that, if she cared to, they would give her a permit to visit any primary school in Japan, and do what she could to raise the moral tone of the pupils by Christian teaching. This was accepted as a great opportunity, and her message is received with especial respect because it has the approval of the national authorities.

A Notable Gathering in Seoul

THE annual meeting of the Federal Council of Missions in Korea opened in the Central Presbyterian Church, Seoul, Wednesday, September 1st, and continued in session through Friday of the same week.

Rev. L. B. Tate, of the Southern Presbyterian Mission, was elected chairman and W. G. Cram, of the Southern Methodist Mission, secretary. It was a strong body. All the missions were fully represented. Dr. Roland, of the Federated Missions in Japan, was present and gave a splendid address. He named among the things Japan has learned and is learning from Korea the following: First of all, fidelity to the Word of God. They have had some sad shipwrecks by those who began with what are misnamed liberal views and ended with an uninspired Bible and a Savior robbed of His deity. Then, too, in the matter of self-support for the church, and in the matter of self-control the speaker intimated that Korea may learn from Japan. He quoted an early missionary as saying that Japan learned more by breaking away from foreign control than she ever could have in any other way. He outlined the evangelistic campaign that will run through three years, saying it will cost 50,000 yen. Of this amount 25,000 yen will be given from America, and 12,500 yen by the missionaries, and 12,500 yen by native Japanese.

The Blind in Formosa

MR. WILLIAM CAMPBELL, a Scotch missionary in Formosa, is doing an important work for the blind. He finds it difficult to secure occupation for them after they have finished their schooling. Such handicrafts as making nets, straw sandals, brushes, and baskets, are carried on by sighted persons at starvation wages. Thirty of his boys are now earning their living as *masseurs*. He is seeking to place others as interpreters in the hundreds of offices connected with the prefectural law, police, postal, customs, railway, and medical services in Formosa. Many blind Chinese youths are quite proficient speakers of Japanese and are able to write it with swiftness and accuracy. For the blind girls, he has imported a knitting-machine especially constructed for blind workers. Since the arrival of the Japanese in Formosa a great demand has sprung up for strong socks and stockings of moderate price, and this machine turns out such articles in cotton, worsted, and silk with great rapidity.—*Record of Christian Work.*

AFRICA

A Railway Gospel Car in Egypt

A LITTLE railway car, fitted up as living quarters for the workers, is proving a valuable adjunct to the missionary work which centers at Tanta, Egypt. Rev. W. R. Coventry writes that during the first 55 days that the car was in use, 19 towns, ranging in population from 5,000 to 40,000, were visited. Of these 19 towns, 7 have some kind of mission work in them, the other 12 have no work in them, and some had never been visited by a missionary.

When they arrive at a town the car is switched off in the freight yard and the mission home is established in a new spot.

The officials of the town are formally notified of the arrival of the missionaries, and various calls are made. Often people are found who have had some point of contact with the mission, such as having being a patient in the hospital at Tanta. One or more meetings are held while the car remains in the town, but the visiting in the homes is considered by the missionaries an even more important feature of the work.

Mission Schools in Egypt

AL-WATAN, a leading daily in Cairo, says: "The foreign missions in Egypt have rendered to this country services which we must not forget. For over fifty years they have been working day and night to educate the natives, and are spending huge sums for this purpose.

We must admit that the schools of these foreign missions are superior to others in the education of character, and if we compare them with our native and government schools we find a great difference between them in this respect. We must also particularly mention the labors of these missions for the education of women. Altho the Copts were the first to open girls' schools, those established by the American Mission graduated hundreds of girls. At the present time, the Coptic community with its wealthy notables and dignitaries has been trying to establish a girl's college, and yet it has not traversed more than half the distance which separates it from the realization of its wish.

Devoted African Evangelists

REV. E. R. MOON, of the Foreign Christian Missionary Society, writes from Bolenge, in the Kongo: "At the usual gathering of native evangelists and teachers, the offering was considerably less than usual, because of the war. We saw that unless something was done we would have to cut down the number of evangelists. We had a meeting with the evangelistic force, and after prayerfully discussing the field they authorized me to hold back from their pay, as their offering, one-tenth, or even two-tenths, if needed. So when I paid them I held back one-tenth. This helped out, but we were still below the number of teachers we had last term, and besides we had promised five new villages that we would send them teachers.

"The church talked and prayed over the matter for a week and then teachers began to volunteer to go for only a portion of salt to buy food with. Thus about ten more teachers were added to the list, so that not only all the old villages were supplied, but the five new villages have the Gospel preached unto them for the first time. These volunteer evangelists each receive the half of a bag of salt that costs five francs at the Pool."

A Message from Dan Crawford

DAN CRAWFORD, who has returned to his station at Luanza, in the Belgian Kongo, writes:

"The wild war has brought a lot of trouble on us even far into Africa, a proof, surely, that it is, indeed, a world war, but thank God, the native Christians stand firm. What is the good of a Gospel that can not make the black man stand up stoutly for God in his own land?"

In writing of "five souls, soundly and profoundly saved," who had been "hard cases and open enemies of God," he speaks of one old woman "who fought Christ for a long time, and who is now a lover of her Lord." He says: "She reminds us that the Queen of Sheba came out of Central Africa, by a curious word she uses. It is an adjective—the most wonderful adjective ever qualifying a noun, and means 'the half has not yet been told.' It is spelt *k-u-t-i,* and when she joins this adjective to such great noun phrases as 'God's wisdom,' 'God's love,' or 'God's power,' it means, respectively, 'the-half-hath-not-been-told' wisdom, or 'the-half-hath-not-been-told' love, or power."

Progress in the Kikuyu Region

ALTHO the war has adversely affected much missionary work, in some places it has been the occasion of fresh advance. In the Kikuyu district, for example, there has been an awakening of interest on the part of the people. Owing to the disturbed state of the country, very many who had emigrated to distant places had to leave their employment and return home. These men had a great desire to learn something of the Gospel, and flocked to the mission stations for instruction. Wattle and mud churches have been erected capable of holding from 400 to 500 worshipers, and these are now crowded Sunday after Sunday by men and women of all classes. The sunken condition of these people, whose women are supposed to possess no souls, is a constant appeal to Christian teachers, and it is a source of joy to know that an African district has been so greatly opened to missionary effort as an indirect result of the war.

Evangelical Christendom comments on these facts:

"It is too much to see in this the approval of God on the Kikuyu spirit? Whatever that spirit may imply in Great Britain, it means Christian unity in East Africa."

King Khama's New Church

THERE have been few more striking scenes in the native life of South Africa than the opening of the new church at Serowe, the capital of Chief Khama's country.

This Christian chief, who is now in his eightieth year, has long been held in high esteem by the British government, but many feel that the completion of this church is his greatest achievement. Khama and his people have been concentrating their energies for years upon the huge undertaking of building the church. It is built of reddish limestone, quarried from the surrounding hills, and stands alone on a prominent rise at the southern end of the town.

The opening ceremony was performed by the Resident Commissioner of the Bechuanaland Protectorate, and there were from 200 to 300 white people present, many having come from long distances in order to be there. The natives in the audience must have numbered from 10,000 to 15,000. After a religious service in the building, Chief Khama presented the key to representatives of the London Missionary Society.

ISLANDS OF THE SEA

America in the Far East

TO a very high degree United States influences have awakened the East. In the south of Asia the United States government in the Philippines established within the zone of ancient despotism, has been the greatest factor, as an example government, in the awakening of the East and in thus overthrowing or undermining the old despotic governments, which for centuries have been a peril to the world; while in the north the Christian propaganda of United States missionaries has been the inspiration which has achieved this matchless service to civilization. This colossal uplift of 500,000,000 of human beings, with its attendant destruction of despotism, is the greatest peace movement in the history of civilization.—*Horace T. Tomp-*

kins, Member of North Formosa Board of Trade.

News of the Paton Family

JOHN WHITECROSS PATON, the youngest son of Dr. Paton, the pioneer to the New Hebrides, has been appointed artizan assistant missionary to the aborigines in northwest Australia. Rev. Fred J. Paton, who is at work on the island of Malekula, in the New Hebrides, writes in a personal letter:

"We have had a year of things a little out of the ordinary. I think I wrote you that natives from Ambrim had settled on Malekula after the earthquake had destroyed their part of that island, while others had returned, on finding that the most of it was quite safe to live on. In the early volcanic eruptions of forty or more years ago, the natives were often eaten when they escaped to other islands. This time our people, being worshipers, fed them, gave them ground for plantations, and even, when through drought their own food was small, bought them rice from the traders."

Since the war began the natives have been getting only about half the former price for copra, which is one of their principal articles of trade, so that their care of the Ambrim refugees was the more significant.

Education in the Philippines

CONQUEST and domination by the sword is a sign of weakness. This is illustrated in the attempts of the Young Turks to obliterate the Armenians. The government has failed to make its subjects friendly by enlightened educational and reform movements, and so takes the other course for removing opposition—namely death. The method by which a government may become "more than conquerors" is the program of education and spiritual enlightenment. This is becoming more and more evident in the Philippines when come encouraging reports of the wonderful influence of the American schools and of the eagerness of the people for more missionaries to help in organizing churches, founding schools and giving industrial and social leadership. The islands have been garrisoned with school teachers, and with officials who are practical idealists, rather than with soldiers and politicians alone.

"The school system is a masterpiece," says Rev. Robert F. Black. "From village school to university, good instruction and a fine moral tone are characteristic. Ten thousand selected and well trained Filipinos are now engaged in this work. About 500,000 children are daily studying English."

Conversions in the Philippines

AS the result of a visit to Baliangao, in northwest Mindanao, by a Filipino pastor, almost an entire town of 600 people were instructed and baptized into the Evangelical faith. An abandoned chapel which had been built for the "Independent Filipino Catholic Church" was given over to the new congregation. It is harvest time and there is no one to reap!

The American Board mission schools among the "wild tribes" are doing excellent work. A few years ago a school was opened among the Kalagans, a grievously downtrodden tribe, and the entire school population attended. They made rapid strides in the use of English and in knowledge of the Bible. Now they are the cleanest, best drest, and best fed of all their neighbors. Other schools report similar results in industrial, physical, intellectual, and spiritual progress.

"In two of our schools we have had a number of bright Mohammedan children. Who knows what the future will bring? We ought to have a school superintendent to give all his time to these wild tribes. There ought to be a school for the 10,000 Bilans, for the Mandayans, equally numerous, for the

large Bukidnon tribe, all of whom are yet untouched."

Mindanao is the most southerly and, next to Luzon, the largest of the Philippine Islands. The American Board opened work there in 1902. A hospital, maintained by a group of interested persons in New York, is located at Davao, on the southern side of the Island, but more doctors, nurses, ministers, and men with all-round training for industrial and social work are urgently needed to give the awakening population the leadership they look for.

OBITUARY NOTES

Dr. John Ross of Mukden

THE United Free Church of Scotland has recently lost her oldest, most esteemed, and most successful missionary. He has left behind him a record of nearly forty years' foreign service, the greater portion of which was devoted to the opening-up and development of the Manchurian Mission. One of his most valued services was the work he did among the Koreans in Manchuria, for whom he translated the New Testament.

Samuel Pollard of China

REV. SAMUEL POLLARD went out to West China under the British United Methodist Mission in 1887, and in the twenty-nine years of service which he had given before his death in September last, had had some remarkable experiences. His work was especially among the Miao people. He systematized the Miao dialect, and then gave them the Gospel of St. Mark in their own tongue, which Gospel was printed by the British and Foreign Bible Society.

Others who have recently been called to the higher service are Rev. John Martin Cleaver, secretary of the Egypt General Mission, and Charles W. Hand, who was for 25 years the treasurer of the Presbyterian Board of Foreign Missions.

Kate McBeth of Idaho

MISS KATE C. McBETH, for thirty-six years a missionary among the Nez Perces Indians, died at her home, at Lapwai, Idaho, on October 29th, aged eighty-three. Services were held in Lapwai on Saturday, and the body was taken to Kamiah. One who attended the services writes as follows: "The young Indian men met us at the train and took the body to the house of Mrs. Luke Williams, where it remained over the Sabbath. Rev. James Hayes and Rev. Moses Monteith, being absent in Southern Idaho, holding evangelistic meetings, Rev. Mark Arthur, pastor of the Lapwai Indian church, had charge of the services. He told how she had taken him—a poor ignorant boy—and had patiently taught him until the Lord called him into the ministry."

Dr. Sandler of Constantinople

THE Rev. Dr. Sandler, a medical missionary at Constantinople, made himself beloved and respected among the Jewish community and all the different nationalities at Constantinople. He was a great linguist and a man with a clear insight, and he called himself a "watchman," taking note of everything that happened in front of him. The *New York Herald* recognized in him a man of great ability and power, and he became the correspondent for that paper. When the war broke out, his wife and children were obliged to leave Constantinople, but, by special intercession, he was permitted to remain.

His death has come suddenly, and is keenly felt by all who knew him. The Jewish missions have lost an able missionary and the Jewish people a strong friend. We bespeak for his wife and children the prayers of God's people.

Winning the World for Christ. By Bishop Walter R. Lambuth. 12mo. 295 pp. $1.25. *net.* Fleming H. Revell Co., 1915.

In these Cole Lectures delivered in Vanderbilt University, Bishop Lambuth, of the Methodist Episcopal Church, South, has presented a clear and incisive study of the Kingdom of God and its sources of power. In a new sense of God, in prayer, in the Holy Spirit, in heroic service and in a realization of the preeminence of Christ, the Bishop finds the hope for a truly awakened and victorious Church. They are deeply spiritual lectures that will bring blessing to the sympathetic reader.

Children's Missionary Story-Sermons. By Hugh T. Kerr, D.D. 12mo. 217 pp. $1.00, *net.* Fleming H. Revell Co., 1915.

These are not ordinary children's sermons. They are stories from the lives of great missionaries like Duff, Zinzendorf, Grenfell, Griffith John, and fifty others. They can not fail to hold the attention, and are equally good for reading and for sermon story material.

New Life in Christ Jesus. By C. I. Scofield, D.D. 12mo. 117 pp. 25 and 50 cents. Bible Institute Colportage Association, Chicago, 1915.

We can never know too much about spiritual life in Christ. There is always more to learn, and Dr. Scofield is an able teacher in spiritual things. He here leads the way, step by step, to a clear understanding of the new life in Christ—the life of surrender, of consecration, of cleansing, of power, of joy. Such a book will be welcomed by thousands of missionaries and other Christian workers who are deprived of the privileges of such conferences as Northfield and Keswick.

Constantinople, Old and New. By H. G. Dwight. Illustrated. 8vo. 360 pp. $5.00. Charles Scribner's Sons, 1915.

The author of this handsome volume, which is one of the most attractive of recent books, is the son of the widely known Rev. Henry Otis Dwight, LL.D., for many years a missionary of the American Board in Turkey. Mr. Dwight grew up in Constantinople, living in it both as boy and man, and not only saw everything that was to be seen, but discerned the spirit of its life and studied its history and institutions with ample opportunities for securing information. The result is a volume of real value which is particularly timely now that Constantinople is one of the storm centers of the world. Whoever wishes to understand the Turk, his government, his religion, his personal characteristics, his social life, and the city which he has long ruled, should read this book.

Masmoud, the Bedouin. By Alfreda Post Carhart. Illustrated. 8vo. 249 pp. $1.50. Missionary Education Movement, New York, 1915.

In beautiful English, with strong local coloring and descriptive skill, Mrs. Carhart writes these short stories concerning the land and people whom she loves. Born and brought up in Syria, where her father, Dr. George E. Post, was a noted missionary physician, Mrs. Carhart knows the Syrians and knows how to picture them. The stories are delightfully interesting bits of life and adventure in tent and town, but some of them seem incomplete and without a meaning. Others reveal the need of these people for the Gospel of Christ and the rsponse which many make to Christian truth. Delightful half hours are before

the readers of these well-told, wholly true tales. The volume is attractively bound and illustrated so as to make it a suitable gift book.

"Called." By E. May Crawford. 8vo. 184 pp. 2s. 6d. Church Missionary Society, London, 1915.

Mrs Crawford has already given us a fascinating volume "By the Equator's Snowy Peak" (in central Africa). Here she gives a clear spiritual message concerning God's call to service. It is a helpful book, not only for possible volunteers but for all whose ears are open to the summons of the Almighty. The many concrete illustrations of how missionaries have been called make the volume especially readable and valuable.

India's Protestant Missionary Directory. Compiled by Jas. Inglis. 8vo. 242 pp. Scottish Mission Industries Co., Ltd., Ajmer, Rajputana, India, 1915.

The great work of Protestant missions in India is here seen at a glance. The names and addresses of all the missions and missionaries are given, together with the native missions, hospitals, publications and industrial institutions. The compiling of such a directory is a great labor of love, and it is invaluable to those who wish to be in touch with more than small local stations. General statistical tables would greatly add to its value. Nearly 5,000 missionaries are listed and over 1,000 stations.

Tourist Guide to Latin America. Foreign Missions Conference, New York, 1915.

Dr. R. E. Speer and his committee have here given a directory of the main features of Protestant work in Latin America for the sake of tourists. The hand-book also contains much useful general information. It may be obtained free through mission boards.

The Western Hemisphere To-day and To-morrow. By Franklin H. Giddings. 12mo. 48 pp. 35 cents. Fleming H. Revell Co., 1915.

Professor Giddings, of Columbia University, has given us a very brief study of the forces that are making the future of North and South America. We agree only in part with his belief that Roman and Protestant religious and social organizations are working out a salvation which will establish peace.

Penetrating South America's Darkest Part. By Alex. Rattray Hay. Illustrated. Paper. 8vo. 101 pp. Inland So. Am. Miss. Union, Edinburgh, 1915.

The darkest part of South America, according to Mr. Hay, is Paraguay and the district in Brazil where the I. S. A. M. U. is working. That this region is dark spiritually none can doubt after reading the facts here presented. Illiteracy, immorality and atheism are prevalent. The three great needs are: Evangelical missionary, prayer, and those who support the work by gifts. The I. S. A. M. U. is an independent British Mission with branches in North America. Mr. John Hay is director.

Christian Literature in the Mission Field. By John H. Ritson, D.D. 12mo. 152 pp. World's Missionary Conference Continuation Committee, Edinburgh, 1915.

This survey is another outcome of the Edinburgh Conference. It reveals the great need for Christian literature in the mission fields and the efforts made to supply the need. As yet, too little attention has been paid to the great and powerful agency of the printed page. It is the only way at present to reach many remote and closed districts and hearts. The study is a very valuable preliminary to further and more systematic effort to scatter the printed Gospel message.

A Man and His Money. By Harvey R. Calkins. 12mo. 367 pp. $1.00, *net*. The Methodist Book Concern, 1915.

True stewardship is a Christian principle too much neglected in practise tho recognized as an ideal. The Methodist Stewardship secretary here gives us a careful, historical, and romantic study of the subject—not primarily Biblical but wholly practical and Christian. It is not a mere theoretical discussion, but

one filled with concrete facts and human interest. Pastors and speakers will find here valuable material for addresses.

The War and the Jew. By S. B. Rohold. Illustrated. 16mo. 25 cents, *net*. Macmillan Co., Toronto, 1915.

This is an enlargement of the article in our December Number—a powerful record of the sufferings and progress of Israel and a forecast of the future.

The Three R's of Rescue Mission Work. By Philip J. Roberts. 12mo. 63 pp. 50 cents. Fleming H. Revell Co., 1915.

"Ruin, Rescue, Recovery" are the key to this brief study by the author of "The Dry Docks of a Thousand Wrecks." He rightly emphasizes the spiritual as well as the physical ruin, and the prime need for spiritual regeneration. It is an exceedingly readable and convincing little book from practical experience in rescue missions as a convert and a worker.

Home Missions in Action. By Edith H. Allen. 12mo. 151 pp. 50 cents. Fleming H. Revell Co., 1915.

Home missions literature is fortunately increasing rapidly. It is a subject that demands earnest attention, for a neglect of it by the Christian church will bring ruin to individuals, families, State and Church in America. Miss Allen, in this woman's home missions text-book, looks at the need for social regeneration and clearly shows in turn that Christian missions are a political, a social and educational, a physical and a spiritual force. The many condensed, concrete facts and illustrations make the volume more valuable for study than for reading.

The Maze of the Nations. By Rev. G. Glenn Atkins. 12mo. 128 pp. 75 cents. Fleming H. Revell Co., 1915.

In this able prize peace essay, Dr. Atkins shows, historically, the causes of war and points out as the way to lasting peace an elimination of these causes: Economic, imperialistic jealousy, intolerance, selfishness, and a false philosophy of life.

The Missionary Speaker and Reader. Edited by W. E. Cule. 8vo. 155 pp. 1s., paper; 1s. 6d., cloth. Carey Press, London, 1915.

Here are a great variety of stories and facts that will be a boon to amateurs who wish to make addresses or to prepare a missionary program. There are 61 poetical recitations for juniors, and 57 for seniors; also dialogs in verse and prose, and readings from missionary literature. There is naturally great divergence in quality, but many are excellent and adapted to a variety of occasions.

Five Hundred Thousand of a Hundred Millions. Illustrated Pamphlet. Presbyterian Board, New York, 1915.

The work of the Presbyterian Board, U.S.A. in foreign fields is remarkable as this record shows. It is an inspiring story of progress, graphically told. Already 500,000 are connected with the missions, but 99,500,000 of those for which this Church is responsible are still unreached. This is one of the best Board reports we have seen.

Conditions of the Flat Head Indians. By William H. Ketcham.

The Administration of Indian Affairs in Canada. By Frank H. Abbott.

Conditions Among the Indians on the Northwest Coast. By Samuel A. Elliot, Washington, D. C., 1915.

Two of the Indian Commissioners have given us views of actual conditions in Montana, Washington, Oregon, and Northern California, as a result of a recent visit. They report facts rather than recommendations, and overlook the spiritual condition.

Missionary Calendar, 1916. 12x16 inches. Illustrated. 25 cents. A. W. Roffe, Toronto.

An attractive wall calendar with striking missionary pictures and quotations for each day in the year.

Home Missions Council. Eighth Annual Report, 1915.

The varied problems and missionary agencies in the United States of North

America are here brought together for consideration. The report is illuminating as to the importance and difficulties of the task and the real progress made. Every pastor should read this report and so gain a view of the great work to be done in America.

Annual Report of the Foreign Missions Conference of North America, 1915.

The strides toward cooperation and unity of aim in missions are nowhere more clearly indicated than in these annual reports. They also contain very valuable papers. In this volume some of the most noteworthy are those of "Christian Literature in Foreign Lands," by Dr. C. H. Patton; "The Secretary: His Life and Work," by Dr. C. R. Watson; and "Church Formation in India," by D. J. Fleming. The Annual statistics are also included.

NEW BOOKS

Winning the World for Christ. A Study in Dynamics. By Walter Russell Lambuth. 12mo. 295 pp. $1.25, *net*. Fleming H. Revell Co., New York, 1915.

Children's Missionary Story-Sermons. By Hugh T. Kerr, D.D. Frontispiece. 12mo. 217 pp. $1.00, *net*. Fleming H. Revell Co., New York, 1915.

India and Its Faiths. By James Bissett Pratt. Illustrated. 8vo. 483 pp. $4.00, *net*.. Houghton Mifflin Co., Boston, 1915.

Introducing the American Spirit. By Edward A. Steiner. Frontispiece. 12mo. 274 pp. $1.00, *net*. Fleming H. Revell Co., New York, 1915.

Historic Churches in Mexico. By Mrs. John Wesley Butler. Illustrated. Crown 8vo. $1.50, *net*. The Abingdon Press, New York, 1915.

Working Women of Japan. By Sidney L. Gulick. Illustrated. 12mo. 162 pp. 50 cents, *net*. Missionary Education Movement, New York, 1915.

Blood Against Blood. By Arthur Sydney Booth-Clibborn. 3d edition. 12mo. 176 pp. 50 cents. Charles C. Cook, 150 Nassau Street, New York, 1915.

Social Evangelism. By Harry F. Ward. 12mo. 145 pp. 50 cents, prepaid. Missionary Education Movement, New York, 1915.

Woman's Misery and Woman's Aid in the Foreign Mission. An Appeal to our Catholic Women. By the Rev. F. Schwager, S.V.D. Translated by Elizabeth Ruf. 40 pp. Mission Press, S.V.D., Techny, Ill., 1915.

When God Came. 78 pp. 6d. Church Missionary Society, London, 1915.

Story of the American Bible Society, 1915. 144 pp. Illustrated. American Bible Society, New York, 1915.

Some a Hundredfold. The Life and Work of James R. Adam among the Tribes of Southwest China. By Marshall Broomhall, M.A. Illustrated. 32 pp. 3d., *net*. China Inland Mission, Philadelphia and London, 1915.

India's Mass Movement. By Frank W. Warne. 64 pp. 10 cents. Board of Foreign Missions M. E. Church, New York, 1915.

The War Journal of a Missionary in Persia. Edited by Mary Schauffler Platt. 51 pp. 5 cents. Board of Foreign Missions Presbyterian Church, New York, 1915.

Zoroastrianism. By H. McNeile. 40 pp. 2d., *net*. Lay Reader Headquarters, London, 1915.

The Way of the Good Physician. By Henry T. Hodgkin. Illustrated. 136 pp. 1s., *net*. United Council for Missionary Education, London, 1915.

Sons and Brothers. Missionary Lessons From British Guiana and the adjacent countries. Junior Grade. By Constance L. Goffe. 56 pp. Senior Grade. By Mary Debenham. 60 pp. Each 4d., *net*. Also notes for teachers of Senior Lessons. 24 pp., and envelop of pictures. S.P.G., London, 1915.

Masoud the Bedouin. By Alfreda Post Carhart. Illustrated. 12mo. xiii-249 pp. Missionary Education Movement, New York, 1915.

Bahaism and Its Claims. A Study of the Religion Promulgated by Baha Ullah and Abdul Baha. By Samuel Graham Wilson, D.D. 12mo. 298 pp. $1.50, *net*. Fleming H. Revell Co., New York, 1915.

The Future of South America. By Roger W. Babson. Illustrated. 12mo. 407 pp. $2.00, *net*. Little, Brown & Co., Boston, 1915.

Working Women of Japan. By Sidney L. Gulick. Illustrated. 12mo. xiv-162 pp. 50 cents. Missionary Education Movement, New York, 1915.

Reapers of His Harvest. By John T. Faris. 16mo. 167 pp. Westminster Press, Philadelphia, 1915.

Penetrating South America's Darkest Part. By Alex. Rattray Hay. Illustrated. 12mo. 101 pp. Paper cover. 30 cents. Rev. J. R. Schaffer, 4913 Chancellor Street, Philadelphia, Pa., 1915.

Christian Science and Christianity Compared. Twenty Great Fundamental Differences Clearly Proven. By Rev. Thomas J. McCrossan, D.D. 58 pp. 10 cents. Charles C. Cook, 150 Nassau Street, N. Y. City.

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